



# Stories from the lives and Hajj of the Saints from the earlier generations of Islam.

Stories from the lives and Haj of the earlier generations of Islam that these may be examples and warnings to us all.

Extracted from the book Fazail-e-Hajj Virtues of Hajj By Shaykhul-Hadeeth Maulana Mohammed Zakariyya Kandhalwi (RA)

### Story No. 1: (Episode)

Hazrat Zun Noon Misri (RA) says: "I was once performing tawaaf around the Ka'bah. Everybody's eyes were fixed on the Ka'bah when suddenly a man approached the Ka'bah and prayed:

"O my Lord, I am Your poor servant who is astray from Your court and who has run away from Your door; I beg of You that thing which is nearest to You and I beg of You that I be allowed such worship of You which You love most: O Allah I beg of You through those saintly ones and Your Nabis that You grant me to drink the wine of Your love; O Lord remove from me the ignorance that prevents me from reaching knowledge (Ma'rifat) of You that I may eagerly reach unto You, and converse with You silently in my desire."

Thereafter having said this prayer, he cried bitterly for a long while. He cried so much that his tears fell on the ground. Then suddenly he started laughing and went away. Hazrat Zun Noon Misri (RA) says: " I followed him and thought within myself that this man must either be a perfect sufi or a madman. He went out of the mosque towards the outskirts of the town. He became aware of me and said: "What do you want? Why do you follow me; Please leave me alone."

I said: "May Allah have mercy on you. What is your name?"

He replied: "Abdullah (servant of Allah)."

I asked: "What is your father's name?"

He replied: "Abdullah (Servant of Allah)"

I asked: "Everyone is a servant of Allah. But what is your real name."

He replied: "My father name me Sa'doon."

I asked: "Are you then not he who is know as 'Sa'doon, the mad one?"

He replied: "Yes, I am he."

I asked: "Who are those saintly ones through whom you prayed to Allah?"

He replied: "They are the ones who walk towards Allah in a similar manner as he who walks that has made the attaining of Allah's love their aim in life. And they have separated themselves from this world in the same manner as him whose heart has been snatched away.

Then he continued: O Zun Noon, I have heard you say that you would like to know the Asbaabe Ma'rifat."

I replied: "Yes, for I want to benefit from your knowledge."

Then he recited two couplets in Arabic:

The hearts or the Aarifeen are sunk in the remembrance of the Lord at all times;

And so does the heart become involved that near Him it makes it home.

And I have with such sincerity fallen love with Him;

That nothing can now remove from my heart the love I bear for Him. (Rowdh-23)

### Story NO. 2: (Episode)

Hazrat Junaid Bahgpati R.A says: "Once I went for Haj all alone. I remained in Makkah for a while. It was my habit that whenever it became very dark at night, I used to perform tawaaf. On one occasion like this I was in tawaaf wen I heard a young girl singing this while performing tawaaf:

How much did I not conceal my love, yet it refuses to hide;

And now it has openly proclaimed itself aloud.

When my yearnings increase, my heart shakes on remembering Him;

And when I desire to be near Him, hastily does He oblige by being near me.

When He appears I die in Him and for His sake live again;

And indeed does He cares for me tat ecstasy do I feel.

Hazrat Junaid (RA) says: "I said to her: "O girl, do you not fear Allah? How can you recite such words in this Holy Place?"

She replied: "If I did not fear Allah you would not see me here; for I would then have been lying down fast asleep.

Verily did the fear of Allah send me forth and brought; me here from my motherland.

His love is with me that flea about and its His love that; has caused me to be confused and sad.

Then he asked: "O Junaid, do you perform tawaaf of Allah or tawaaf of Baitullah?"

I replied: "I perform tawaaf round the Baitullah." Then she turned her face to the heavens and exclaimed: 'Subhanallah!' How strange you are! A created being like a stone, performing tawaaf round a stone! Then she recited a further poem:

They seek Thy nearness while performing tawaaf round stones;

Indeed are their hearts harder than stones.

Indeed are they troubled and confused; as they imagine themselves near to Thee.

Were they true in their love, they would forget their own attributes; and only concern themselves with attribute of Thy love.

Hazrat Junaid (RA) says: "On hearing these words from her, I fell down unconscious and when I woke up she was gone. (Rowdh)

### Story No. 3: (Episode)

Hazrat Bishr al Haafi (RA) says: "On the plain of Arafaat I once saw a man weeping uncontrollably and in this state he recited a few lines thus: "How Great is Allah" free from all faults; even though we should express thanks to Him by performing sujood on thorns and heated needles, then too we shall never be able to praise Him for one tenth of His favors. No, not one hundredth of one hundredth thereof."

Then he quoted:

"Lord, how often have I not sinned against Thee and never remembered Thee while in my sin; and Thou, O Lord, have ever remembered me in unseen ways.

How often, Lord have I not in ignorance removed the veil from myself when I sinned;

Yet in Thy grace Thou hast mercy on me and covered my misdeeds.

Hazrat Bishr (RA) says: "Thereafter I lost sight of him I inquired from people as to who he was and was told it was Hazrat Abu Ubaid Khawaas (RA) one of the great saints." It is said about him that for seventy years he never lifted his face up to the sky and when asked the reason he said: "I am ashamed, how can I lift up this sinful face to such a great Benefactor?"

It is something to ponder about that such obedient servants of Allah can be so humble and that in spite of their continuous life in Ibaadat, they can still be so ashamed of themselves before Allah, while the real sinners have no shame. May Allah not deprive us on the day of Qiyaamah from looking at His Holy Countenance and bless us and benefit us through the blessings of His righteous servants. And may Allah cause us to tread in their shadow in this world and to be in the protection of their shadow in the hereafter. (Rowdh)

### Story No. 4: (Episode)

Hazrat Maalik bin Dinaar (RA) says: "When I once went for Haj I met a young man walking on foot. With him he had no means of conveyance, no provisions and no water. I greeted him and he replied. Then I asked him: "Young man from where are you?"

He replied : "I come from Him."

I asked : "Whither are you going?"

He replied : "I go to Him."

I asked : "Where are your provisions for the journey?"

He replied : "It is under His guarantee."

I said : "This is an arduous journey which cannot be undertaken without food and water for the way. You must surely have something!"

He said : "When I started this journey I took with me five letters as food for the way. They are the Holy words of Allah: Kaaf, Haa, Yaa, Ain, Suaad.

I asked : "What do you mean?"

He replied : "Kaaf stands for Kaafi, which means He who is sufficient as Sustainer and Maintainer. Haa means Haadi, which means Guide. Yaa stands for Mo'addi, means He who grants refuge. Ain stands for Aalim meaning All-Knower. Suaad stands for Saadiq, which means He who carries out His promise. Hence how can such a person perish whose companion is Kaafi, Guide, Refuge, All-Knower and Truthful. With such companionship, what provisions are needed?"

Hazrat Maalik (RA) says : "Hearing him speak like that I intended giving my shirt to him but he refused it and said: "Dear elder, it is better to remain naked than to acquire worldly shirts. For all halaal possessions one shall be called to account and for every haraam possession one shall be punished." When evening came he lifted his face up to heaven in prayer: "O Thou most Holy Lord who is pleased at the obedience of servants and who does not diminish in rank at the sins of others, grant to me that thing which pleases Thee-obedience. And forgive me for that which cause Thee no harm. (sin)"

Later when the Hajis put on ihraam, and the air re-echoed with their 'Labbaik', he remained silent. I asked him: "Why do you not recite the Talbiya?"

He replied: "I fear that on reciting 'Labbaik' a reply from on high may be heard 'Laa Labbaik, Laa Saadaik' Your cry is not heard and we do not turn to you in pleasure."

Thereafter he disappeared from my sight and all along the way I did not see him. At last I saw him again at Mina. There he recited some lines of poetry:

Should that Beloved desire that I shed my blood, then He may shed it inside this haram as well as outside it. By Allah, should my soul realize with whom it is connected?

Then instead of on my feet, on my face I shall gladly stand in His presence.

And blame me not for this love for Him, for if thou knowest the thing I see then surely will you never speak. On the morn of Eid their sheep and goats they offer while my Lord my very life did sacrifice. Their Haj they have made and offer they brought. And I for His sake my life did give.

Then he recited this duaa: "O Lord, people have brought their animals to sacrifice for Thee. Lord, I have nothing except my life, which I offer to Thy door. Do kindly accept it."

Immediately thereafter he uttered a piercing cry and fell down, dead. From the unseen came a voice: "This is Allah's friend and Allah's martyr."

Hazrat Maalik (RA) says further: "I performed his ghusl and dressed him in his kaf'n and buried him. Throughout the night I was troubled, thinking about him. Then I fell asleep and saw him in a vision, I asked him: "What did Allah do to you?"

He replied: "I have gained a reward like that of the martyrs of the Battle of Badr-nay even more."  
I asked : "But why more than them?"

He replied: "They died at the swing of the swords of infidels while I died by the sword of Allah's love."  
(Rowdh)

This does not mean that his rank was higher than the Badr Martyrs. He could have excelled them in only one aspect. Because they were companions of Rasulullah (Sallaho Alaihe Wassallam) which puts them away above this young man.

### **Story No. 5: (Episode)**

Hazrat Zun Noon (RA) relates: "On one Haj journey I met a young man in the desert who was also going the same way. He was a most handsome youth, shining as the full moon and the love for Allah drove him along .I took him under my care and said. "This is a very long and arduous journey."

In poetic manner he replied:

For them that are lazy and have no urge this journey is arduous; and for them that are filled with Allah's love it is a pleasure not far.

### **Story No. 6: (Episode)**

When the famous saint Hazrat Shibli (RA) arrived at Arafaat he remained quite and not a word passed his lips. Later he left for Mina and as soon as he passed the borders of the haram, tears started flowing from his eyes and he said: "I depart from here having stamped my heart with the seal of Thy love. That none save Thee may enter if afresh. Oh that I now may close these eyes of mine and till I behold the sight of Thy Countenance Divine; No other sight my eyes refresh; Among friends there are those who are for Thee alone and there are those who have others to share their friendship; But when tears flows down the cheeks then it is obvious who are the ones that are truly crying and who are pretending to cry." (Rowdh)

Perceive deeply,  
The difference between;  
An enemy and lover are;  
Some pretend to be made,  
And some are truly mad.

### **Story No. 7: (Episode)**

When Hazrat Fudhail bin Iyaadh (RA) was on the plain of Arafaat he too remained silent and only when the sun had set did he say: "O Allah, even though You may have forgiven me, still I bewail the wretched of my condition." (Rowdh)

### **Story No. 8: (Episode)**

Hazrat Ibrahim bin Mahlab (RA) says: "While making tawaaf, I once saw a young girl hanging onto the Ka'bah's cloth crying out: "O Allah for the sake of Thy love for me, strengthen my heart."

I asked her: "Dear maiden, how do you know that Allah loves you?"

She replied: "I know that by the favors He bestows on me. To bring me to Islam, He sent the Muslim army, on which he spent so much money. He brought me forth from under the yoke of the infidels and converted me to Islam and granted me knowledge of Him, whereas before I did not know of Him. O Ibrahim, is this not His love?"

I asked her: "How much do you love Him?"

She replied: "I love Him more than anything else."

I asked her: "How is that love?"

She replied: "Sweeter than the sweetest wine, more pleasurable than the fragrance of the essence of roses."

Then she recited:

How can that man know patience whose heart is filled with restlessness.

Whose tear shedding eyes have become useless through weeping constantly?

Whose body burnt by the flaming fire of His love now lean and weak does lie?

What is the cure for an illness as this? And the end of a love like this;

Can only be hard, especially so when arrows of Mercy He lets loose." (Rowdh)

### Story No. 9: (Episode)

Hazrat Maalik bin Dinaar (RA) says: "I once saw a young man of very saintly countenance. Tears were continuously flowing from his eyes. I immediately recognized him as one whom I had seen in Basra some time before. Then he was in a wealthy position. Now he seemed destitute and starving. On seeing him tears came to my eyes to think how he was before, and how he was now. He recognized me and we greeted each other. He said to me: "O Maalik; pray for me. Remember me in your most earnest prayers. Perhaps Allah will have mercy on me in my present condition and forgive my sins."

Then he recited the following verses:

When the Beloved turns to thee then remembers me to Him;

And tell Him that never this heart is free of His remembrance.

Perchance on hearing the mention of my name.

He shall inquire about me.

Hazrat Maalik (RA) continues: "Having recited these lines he went away. The time of Haj arrived and while sitting in the Holy Haram once I saw a crowd of people around a man, crying uncontrollably. As a result of his hysterical crying people found difficulty in performing tawaaf. I went in that direction and behold it was the same young man. This made me very happy and I said: "Praise be to Allah who has granted you your wish." Thereupon he again recited some lines:

People fearlessly proceeded to Mina and there, their heart felt desires received,

They begged to Allah their deepest wish,

And true to promise He granted them,

And through their sincere repentance did He grant protection against all inequity.

The Saqi gave them to drink and when they asked: "who is the Saqi?" he said: "I am Allah, call you on Me, I am your Lord, Mine alone is Glory.

Exaltedness the Kingdom and praise."

Hazrat Maalik R.A continues: "Tell me what happened to you?" He said: "I have been most fortunate for Allah had called me here and here I am present. Whatever I begged of Him, I received."

Then he recited a few lines thus:

When my Beloved called me I called out "Blessed am I?"  
How great the ecstasy of Thy love.  
By Thy truth do I swear, Thou art the goal, the object.  
That I seek; For the sake of fulfilling Thy desires do they blame me.  
Yet let them blame.  
For me there is no longing save to be with Thee.  
And when here in the city I be, I do not remember anyone save Thee.  
Hazrat Maalik R.A says: "After this he commenced the tawaaf and thereafter I never saw him again, neither do I know what happened to him. (Rowdh)

## Story No. 10: (Episode)

One saintly person relates: "Once during a very hot season I went for Haj. Somehow, when we had reached the desert of Central Hijaaz I became separated from my caravan and lost my way. I fell asleep and when I awoke I saw a man some distance away. I ran in his direction. It was a very young man whose beard did not even start growing. He was an extremely handsome young man. When I greeted him, he replied: "O Ibrahim, Wa'laykumus Salaam."

On mentioning me by name, I was greatly confused and surprised and asked: "Respected young man, how do you know my name?"

He replied: "Since I received (maarifat) knowledge of Allah, I have not been ignorant and since I have joined with Him I have never left Him."

I asked: "What has brought you here, in this extreme heart of the desert?"

He replied: "O Ibrahim, apart from Him I have no love for anyone else; neither have I made anyone else my friend and companion; now I completely turned to Him alone and Him alone do I consider worthy of worship."

I asked: "Whither comes your food and drink?"

He replied: "By Allah, I fear your destruction under these conditions."

Thereupon his eyes filled with tears which appeared like pearls as they rolled over his cheeks and he said: "Who can frighten me of destruction in desert with All its dangers; when in fact I travel herein towards my love in whom is my faith?

My love for Him has made me restless and my longing drives me forth.  
And he who loves Allah can never fear another.  
And when indeed hunger pangs arrive, I fill myself remembering Him;  
And while His praises I sing no thirst shall touch me ever.  
And when I weaken, His love will take me from Hijaaz to Khorasaan.  
So blame me not for my youth for all that has to be, has come."

I asked him: "By Allah, what is your correct age?"

He answered: "You have indeed sworn by someone, who is indeed great in my sight. My age is twelve years. O Ibrahim why do you have to ask me my age?" |



I answered: "I ask because your words have intrigued and surprised me."

He said: "praise be to Allah Who had bestowed great favors, and through His special favors He has made some higher in rank of virtue than others."

Hazrat Ibrahim (RA) says further: "The beautiful words of wisdom spoken by this extremely handsome and virtuous boy really filled me with wonder. Thus I said: "Glory be to Allah: What beautiful figures He created." For a time he kept his head bowed. Then he lifted up his face, looked at me intently and read these lines:

"If I enter Hell, then I am destroyed. So of what use will this shine and beauty be. For then shall my outward virtues be the cause of my sojourn in torment and hell.

In woe and wailing will I stay in hell and the Lord shall say: "O thou worse of slaves: against Me have you sinned and Me did you oppose. My Command did you transgress and My Covenant did you forget. And so did you forget your meeting with Me."

He continued: 'O Ibrahim, you will see that day when the faces of the righteous shall shine like the full moon, when Allah shall remove from Himself the Curtain of light; then shall the obedient ones become so dumbstruck in wonder that no favor will afford pleasure like that moment. Then will Allah cover those obedient ones with joy while their faces will shine with pleasure."

Then he said: "Discarded indeed is he who is cut off from friends; and whoever has joined with his Lord has gained indeed."

Thereafter he asked me: "O Ibrahim, have you been left behind after losing your traveling companions?" I replied: "Yes, that is how I was left behind. I beg of you to pray for me; that I may again meet my friends." He lifted his eyes to heaven and softly whispered some words as if in prayer. Immediately, I felt sleepy or some form of unconsciousness overtook me. When I next opened my eyes as I regained consciousness, I found myself sitting on my camel traveling in the midst of my friends with the caravan. I heard my companion on the camel say to me: "Watch out, be careful that you do not fall from your camel." There was no sign of the youth. When we entered Makkah, I saw him hanging onto the cloth of the Ka'bah while reciting these lines:

"I have come to visit this house and ecstatically hold onto the Ka'ba's cloak.

But whatever secrets and deepest words the heart doth hold, only Thus knows.

On foot have I come, without transport, for in spite of my youth I am overcome by love. Since infancy when love I did not yet perceive, have my love for Thee overflowed.

And when they blame me for this love, then let me be an infant in love.

Lord, when my death does overtake me, for sure with Thee shall I be joined.

Then he fell down into sajdah in ecstasy and remained thus for a long time while I looked at him. After some time I went to him, shook his body and found to my consternation that he had died.



Hazrat Ibrahim (RA) says: "At his death I felt very sad. I hurried to my place of residence to fetch a cloth for his kafan and took with me two helpers to assist in burying him. When we came to the place where I had left his body, there was nothing. I inquired but no Haji could tell me anything. I thus understood that Allah had hidden his body from the eyes of men. I therefore went home and as I fell asleep, I saw a vision. There I saw him in front of a very large gathering of people. He was so handsome and shone as the full moon."

I asked him: "Did you not pass away?"

He replied : "Yes, indeed I have died."

I said : "I have searched for your body, that I may dress the kafan and bury it, but could not find the body."

He replied: "O Ibrahim, I was dressed and buried by Him who took me forth from my birth place, made me love Him and separated me from my beloved relatives. And He has not made me in need of anyone's help."

I asked: "And what has Allah done to you?"

He replied: "Verily did Allah bring me in front of Himself and asked me what I wanted. I replied: 'Lord, Thou art the object of my search. Thou art my goal. Then Allah said: "You are indeed my true servant and nothing shall prevent you from getting all that you desire. Ask: it shall be given to you.'" I replied: "O Allah, I desire that Thou accept my intercession on behalf of everyone living at this time.'" Allah granted me that."

Hazrat Ibrahim (RA)says: "Then this body in my dream took leave of me by shaking my hand and I woke up. I completed my Haj but could not get this youth out of my mind. Thinking of him made me extremely restless. In that frame of mind my caravan and companions took the journey homewards. All along the way, my companions used to say to me: "O Ibrahim, we are amazed and surprised at the wonderful smell of scent from your hands."

It is said by the narrator of this story that Hazrat Ibrahim (RA)'s hands used to continue to smell so fragrantly until he died. (Rowdh)

### **Story No. 11: (Episode)**

Hazrat Ibrahim Khawaas (RA) says: "Once in the company of a large group, I went for Haj. We were all on foot. Suddenly I found the urge to be alone and travel alone. Thereupon I left my companions and went along a route not generally used. For three days I traveled, not worried about food and drink, nor any other needs. After three days and nights, I happened to reach a most luxuriant area, green and fertile, with delicious fruits. In the center of all this was a fountain. I was so overcome by the beauty of this sight that I thought it must be paradise. As I stood admiring the surroundings, a group of people came along dressed in cloaks and beautifully colored dress. They came and stood around me as they greeted me; then I realized that they were not humans but Jinns. One of them said to me: "We have a certain difference of opinion among ourselves which we would like to have settled. We are of those Jinns who heard Rasulullah (Sallaho Alaihe Wassallam) recite the Holy Word on the eve of the Oath of Aqabah. His voice made us free from all worldly endeavors and Allah has adorned for us this beautiful place."

I asked: "How far is this place from the spot where I separated myself from my fellow travelers?"

Smiling one of them replied: "O Abu Ishaaq! Allah has in wisdom not allowed anyone from your kind to enter this place except one young man who passed away here.

Look! Here is his grave!"

I saw the grave, which was situated, next to a pond. Around it was a beautiful little garden wherein I saw such beautiful flowers as I had never seen before. Then the same Jinn continued:

"Between here and where you left your fellow travelers, is a distance which will take years to travel across."  
I said: "Kindly tell me about the young man."

One jinn said: "while we were sitting here near this fountain one day, discussing love of Allah, a young man suddenly appeared. He greeted us and we replied. Then we inquire of him:

"Young man where are you from?"

He said: "From Nishapur."

We asked: "How long ago did you leave your home town?"

He replied: "Seven days."

We asked: "For what reason did you leave there?"

He replied: "I have heard the word of Allah which says:

"And return to your Lord and surrender to Him before the punishment overtakes you. Then you shall not be helped."

We asked: "What is the meaning of Inaabat (return) and Azaab (punishment)!"

"He started to explain when suddenly he uttered a loud cry and died. We buried him here."

Hazrat Ibrahim (RA) continues his story: "this story filled me with amazement. Then I approached the grave and on the head side of the grave I saw very large (narcissus) flowers; and on the grave I found these words written:

"This is the beloved of Allah killed by his sense of honor."

On the large leaves of the flowers was written the meaning of Inaabat. I read it. The Jinns asked me the meaning thereof and I explained to them. On hearing my explanation they became extremely pleased, and joyfully they stood around. Then they said:

"This is the point regarding which we had a difference of opinion."

Soon afterwards I fell asleep and when next I woke, I found myself near the Mosque of Aa'isha at Tan'eem outside Makkah. On my clothes I found a banquet of flowers. The flowers remained with me for on year without changing or withering in any way. Then suddenly they just disappeared."

### **Story No. 12: (Episode)**

A group of merchants once traveled to Makkah for Haj by boat. Along the way the boat broke down. The time for Haj come very near. One of the merchants carried with him goods to the value of 50,000 dirhams, left all his goods on the boat and left his partners enroute to Makkah. His companions advised him against it saying that he could possibly sell some of his goods if he stayed behind but to this he replied:

"By Allah I swear, even though I should receive the whole world, still will I not prefer it above this opportunity of performing Haj. There in Makkah I shall meet the Auliya (saintly friends of Allah); and whatever I have already experienced and seen of these people, I can never explain."

His fellow traders asked: "Tell us, what did you see about them."

He explained: "We were en-route to Makkah to perform Haj. Water became very scarce and we all suffered great thirst. At exorbitant prices did we have to buy water. On a certain day almost dying of thirst, we searched the whole caravan for water but found not a drop. At no price could it be bought anywhere. I felt as if I was dying. A short distance away we found a faqir who carried with him a spear and a bowl. He pierced his spear into the earth and water gushed forth from under it. This water ran into a pond. I drank myself to the full from this pond and filled my skin bag. Then I went to inform my companions. They also came, drank and filled their bags. Yet the pond remained as full as ever. Can one stay away from such a place where such people gather?" (Rowdh)

(Hazrat Ibn Arabi (RA) also mentioned this story in his 'Muhaadara'. He says further that this merchant's goods were worth 50,000 dinars (pounds) of which one pearl alone was worth 4000 dinars.)

### Story No. 13: (Episode)

Hazrat Abdullah Jowhari (RA) says: "During Haj I once fell asleep at Arafat. I saw two angels in conversation near me. One of them asked:

"How many Hajis are present this year?"

The second replied: "Only six"

The other replied: "There are six lakhs (six hundred thousand)"

The first one asked: "From how many of them did Allah accept his Haj?"

Abu Abdallah says: "hearing this I was very much distressed and in grief. I felt like beating myself out of sorrow, and started to cry bitterly for my own wretchedness. Just then the first one asked again: "And what did Allah do to whose Haj had not been accepted?"

The second replied: "The Noble Lord had looked at them in Mercy and through every one of these six he had also accepted one hundred thousand. This is indeed Allah's favor which He bestows on whomsoever he pleases."

(A similar story is also related about Hazrat Ali bin Muwaffaq (RA) in Chapter I, hadith 6).

### Story No. 14: (Episode)

Hazrat Ali bin Muwaffaq (RA) says: "I was once sitting in the Holy Haram in Makkah at such a time that I had already performed Haj sixty times. Through my mind there passed a thought that sixty pilgrimages were quite enough, and that I shall not come again. How much longer shall I continue to cross this vast uninhabitable desert? At that though I suddenly became drowsy and fell asleep. A voice spoke to me:

"O Ibn Muwaffaq, when you invite people to your house, you call such people with whom you are pleased. Blessed indeed are these whom Allah has called and placed in elevated ranks."

Then these lines were recited:

"Those who love Me do I invite to visit Me and no one else;

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They have come to my house with honor. So blessed are those noble folk and blessed is He; Who has invited them." (Rowdh)

### Story No. 15: (Episode)

Hazrat Zun Noon Misri (RA) says: "One day I saw a young man performing ruku and sujood at the Ka'bah numerous times. I asked him: "Young man, I see you continually busy with much salaah?"

He answered: "I beg permission of Allah to return home and here await His answered."

Just then I saw a piece of paper falling from above which landed on the ground near him. On it was written: 'This is from Allah, the Mighty the Forgiving to His true and grateful servant. Return homewards while your previous and future sins are forgiven.'

### Story No. 16: (Episode)

Hazrat Sahl bin Abdullah (RA) says that it is humiliation for a saint to mix a lot with people and it is honor to him to remain aloof and in solitude. He says: "I have seen very few saints who do not prefer solitude. There was a saint called Hazrat Abdullah bin Salih (RA) to whom Allah had bestowed many favors and granted many gifts. He used to stay away from people and traveled alone from town to town, till at last he came to Makkah. There he stayed for a long while I said to him once; 'I see that you have stayed long in this place.' He replied: "why shall I not stay here long? I have not found any town like this where such countless blessings and mercies descend. Here angels descend by day and by night. I have seen some wonderful things her. In various forms do the angels perform tawaaf of the Baitullah and this never ends. If I should relate all the wonders that I have seen here, then those who have no true faith will not be able to bear it."

I said: "By Allah, tell me some of the wonders that you have witnessed here."

He said: "Every saint whose saint-hood is correct and complete gather here every Thursday evening (Friday night.). It is to see these people that I remain here. Among them I once saw someone called Hazrat Maalik bin Qasim Jeeli (RA) From his hand I got the smell of cooked meat and I said to him: "it seems as if you had just eaten before you came."

He replied: "Nay, (I seek Allah's forgiveness) for one whole week I have not eaten anything. Actually, I have just fed my mother and then come hither in a hurry so that I can perform fajr salaah with this gathering."

Hazrat Abdullah (RA) says further: "The distance between Maalik's home and Makkah is reckoned at 900 farsakh and one farsakh being equal to three miles, it means he traveled 2700 miles to be present here." Hazrat Sahi (RA) says, then Hazrat Abdullah R.A asked me. "Do you believe my story?" and I replied: "Yes, I do." Then he said: "Alhamdulillah, I have found one Mu'min person."

(Some elders have related that they had come across Angels, Nabis and saints while performing tawaaf round the Ka'bah. This happens especially on the night preceding Friday, Monday and Thursday.) (Rowdh)

### Story No. 17: (Episode)

It is related that Hishaam bin Abdul Malik, before he became the Khalifa once performed tawaaf. Numerous times did he try to kiss the Hajarul Aswad, but because of the vast crowd he could not do so. Then Hazrat Sayidina Aabideen (RA) the son of Hazrat Ali (RA) who was the son of Hazrat Imam Husain R.A came along to kiss the Black Stone and all at once everyone moved away so that he could do so in peace and comfort. Someone asked him: "Who is this person, (that is so honored)?"

Hishaam knew who it was but would not say because of the ill feeling borne by Banu Umayya towards the family of Rasulullah (Sallaho Alaihe Wassallam) household. Thus he said: "I do not know."

The famous Arabic poet Farazdaq who was present then stepped forward and said: "I know who he is." Then he read the following poetic verse:

He is the son of the most virtuous of men,  
This is he, who is God-fearing, holy and a leader,  
This is he whose footsteps all Makkah knows,  
Whom the Ka'bah knows, the Hill and the Haram.  
This is he that when he moves to kiss the Hajar, indeed does the Hajar almost move to receive his hand.  
Never said he Laa ( no) to anyone save in the Kalima,  
Had it not been for that, never would he say it?  
When noble Quraish sees his like they exclaim; this is the holder of true nobility.  
When the saintly assemble, he is their imaam.  
And when asked the best of them, to him they point.  
This O Hishaam, is the son of Fatima if you know not.  
Through his grand father was prophethood sealed.  
And never be thy denial of him a fault with him,  
Him who is known amongst Arab and Ajam.  
In modesty does he cast down his eyes; and in awe of him do men look down before him.  
And then they speak not save when he smiles.

It is said that when Hishaam heard this praise of Hazrat Sayidina Zainul Aabideen (RA), he became so angered that he had Farazdaq imprisoned.

Hazrat Zainul Aabideen (RA) was indeed a very saintly, noble person. So many are the incidents illustrating his noble qualities that it is difficult to mention them all. He used to perform one thousand nafl salaah daily. When he performed wudhu his face used to turn yellow. And when he stood ready for salaah his whole body started trembling. Someone asked the reason for that and he replied: "Do you not realize in whose presence I stand?"

Once while in sajdah, his house caught fire. He, however continued his salaah as if nothing happened. When he completed his salaah people had already extinguished the fire. Someone asked him about it and he said: "The fear of a much greater fire (jahannam) did not allow me to be distracted."

It was a noble habit of his to disguise himself at night and go secretly to people's houses to help them and many households only subsisted through charitable gifts, while they never knew where it came from and who this person was. It was only after his death that they knew who the generous giver was. Then it was discovered that one hundred households were maintained by him. For this reason Farazdaq did not exaggerate when he recited those lines. (Rowdh)

Hazrat Imaam Malik (RA) says: "Of all the people that I have known among the Hashimi family, hazrat Zainul Aabideen (RA) was the most virtuous."

Hazrat Saeed bin Mussayyib (RA) says: "I have not seen anyone more righteous than him."

In spite of all that, when he put on his ihraam for Haj, his face used to turn yellow out of fear, so much so, that he could not utter the Labbaik.

Someone asked: "Why did you not recite the Talbiya?"

He replied: "I fear that when I say it, and answer of Laa Labbaik will be heard."

People insisted that he recite the ward, because it is necessary to recite it, whereupon he obliged. As the words went forth from his lips, he fell down from his animal unconscious. And so it continued until the end of the Haj.

Hazrat Imaam Malik (RA) relates: "When Hazrat Zainul Aabideen (RA) intended to recite Labbaik, he fell down from his camel unconscious and broke a bone." (Tahzeeb)

Many words of wisdom are also quoted from him. It is reported that he said:

"Some people worship Allah out of fear. Some worship Him for His great reward. This is the Ibaadah of merchant. The Ibaadah of the free ones is the Ibaadah of those who are grateful."

Hazrat Sayidina Baaqir (RA) his son said: "My father, Hazrat Zainul Aabideen (RA), advised me not to associate with five types of people, not even to have them as fellow travelers on an journey.

Firstly the evil one who will sell and betray you in exchange for a morsel of food or even less. I asked him what is the meaning of even less and he said: "He will betray you in the hope that he will receive something and in the end receive nothing."

Secondly, the stingy one, who when you are in dire need will avoid you.

Thirdly, the liar, who is like the sand of the desert, from afar it, appears to be water. Things, which are near, he will show to be far and those things, which are far, he will show as near.

Fourthly, the foolish one who although intending to be of benefit causes harm. It is said, the cleaver enemy is better than a stupid friend.

Fifthly, that person who cuts himself off from his family. Stay clear of him because thrice in the Qur'an have I found these people mentioned as cursed." (Rowdh)

### **Story No. 18: (Episode)**

When Hazrat Sayidina Imaam Baaqir (RA) arrived for Haj and he saw the Ka'bah, he uttered a loud cry and wept loud. People said to him: "Everyone's eyes fall on the Ka'bah and yet you cry so loudly?"

He replied: "Perchance Allah will have mercy on me through this crying and I may succeed thereby on the day of Qiyaamah." Then he performed tawaaf and having done that he performed salaah at the Maqaam-e-

Ibrahim. In the sujood he wept so much that the ground under his face became wet with tears. He said to one of his companions: "I am in great grief and my heart is greatly troubled."

They asked: "Why are you grieved?"

He replied: "When Allah's Deen enters into the heart of anyone, it makes the heart free of everything else save Allah. Yet we keep it full of this world. What is this world save this animal on which I ride, these clothes I wear, this my wife that I have met, this food that I eat-Things with which this mind of mine gets occupied. This grieves me." (Rowdh)

### Story No. 19: (Episode)

Hazrat Laith bin Saa'd R.A says: "in the year 113 A.H; I went to Makkah on foot to perform Haj. One day at the time of Asr salaah I climbed onto Mount Abu Qubais where I saw a man sitting and making duaa. So many times did he utter the words: "Ya Rab" (O Lord) that it took his breath away. Then he stated uttering "Ya Rabbaah" (O, my dear Lord). This too he did until he was out of breath, then he went over to saying: "Ya Hay, Ya Hay" (O, the living One). Then: "Ya Rahman" (O, Beneficent One), and then Ya arhamar Raahimeen', (O, most Merciful of all Merciful Ones)."

Then he said: "O Allah, I desire to eat grapes; so grant me of that; and my clothes are worn out too."

Laith (RA) continues: "I swear by Allah! The words had hardly left his lips when I saw a basket of grapes by his side, and two cloaks. This astonished me; for no-where around were grapes seen growing.

He was about to start eating the grapes when I said to him;

'I have a right to be your partner in eating that'

He replied: "how is that?"

I said: "when you prayed, I said Aameen Aameen.

He replied: "Very well, come and eat but do not take anything of it with you.

I approached and ate with him. It had such a delicious taste; as I had never tasted before in my life. It was such a wonderful type of grape; without seeds. I ate myself to the full, yet the basket remained as full as ever. Then he said: " take anyone of these two cloaks that you like."

I replied : "that I was not in need of clothing."

Then he asked me to excuse him while he dressed himself, I moved away. He wrapped the one piece of cloth around his lower body; like lun'gi; and the other piece over his upper body. Then being clothed he descended the mountain while I followed him.

When he came between Safaa and Marwa a begger said to him: "O son of Rasulullah (Sallaho Alaihe Wassallam), give these clothes to me; may Allah grant you a pair from paradise." He gave the clothes to the begger. Hearing the beggars words I asked him; 'who is this generous person? He replied: 'He is Imaam Ja'far as Hazrat Saadiq (RA)

Then I turned to listen to some of his words but by then he had gone and was nowhere to be seen. Hazrat Imaam Ja'far (RA) is the son of Hazrat Imaam Baaqir (RA) about him hazrat Imaam Maalik (RA) says: "I have visited him on numerous occasions and always found him busy with one of these Ibadaat; salaah,



recitation of the Qur'aan or fasting. He never quoted any Hadith except when in the state of wudhu." (Tah'zeebut Tah'zeeb)

Hazrat Sufvaan Thowry (RA) says: "I heard hazrat Ja'far (RA) saying; 'In these days complete safety is difficult to find; and if it is found in anything, then it lies in remaining unknown. And if not in that, than in solitude. However solitude is not as effective as in being unknown: and if it is not in that than in solitude. However solitude is not as effective as in being unknown: and if it is not found in that: then in keeping silent. Yet silence is not equal to solitude. And if not in silence: then in the words of advice from saintly elders. The fortunate one is he who finds solitude in his own self."

Hazrat Ja'far (RA) reported a Hadith wherein Rasulullah (Sallaho Alaihe Wassallam) said: "Whosoever Allah had bestowed with favours, should thank Him for it; and when he is troubled by lack of means he should make a lot of Istighfaar (ask for forgiveness). And when he is in trouble, he should recite 'La hawla walaa Quwata illa Billah.'" (There is no force to divert: nor strength to conform; except with the will of Allah.) (Rowdh)

### **Story No. 20: (Episode)**

Hazrat Shaqeeq Baikhi (RA) says that he went for Haj in the year 149 A.H. on the way he stooped in Qadisiyyah, where while observing the beauty of the place and people his eyes fell on a handsome young man sitting alone on one said. He thought within himself: "This seems like a sufi type of person, who could possibly be a burden to others way. I shall go to him, and when I came near to him, he saw me and before I could say anything; he said to me:

"O Shaqeeq, avoid suspicion as much as possible, for suspicion in some cases is sin." (Surat Hujuraat: 12)

This filled me with wonder because, although never having met me; he called me by my first name and knew what I held in my heart. Having said these words he walked away. I realized that this must indeed be a very saintly personality; and that I now had to beg his pardon. Hence I hastily followed him but lost sight of him. When we reached Waqisa, I saw him again where he was performing salaah in such a manner that his whole body way was trembling with tears streaming from his eyes. I waited for him to complete his salaah so that I could beg his forgiveness. When he recited the salaah, I approached. As he became aware of my presence he turned to me before I could utter a words; and said:

"And without doubt, I am also He that forgives again and again, to those that repent and do right, who in faith, are ready to receive true guidance." (Surah Tahaa)

Again, just said these words and departed. Within myself I thought: "This must be one of the 'Abdaal' because twice now has he become aware of my thoughts and intentions."

On reaching Ziyala I saw him again standing next to a well with a cup in his hand. Accidentally the cup fell into the well. He lifted his fact up to heaven and recited a couplet in these lines:

"Thou art my Sustainer when thirst chases me; And Thou art my Maintainer when hunger worries me."

Then he prayed: "O my Lord, my Allah, beside this cup, I possess nothing. Do not leave me deprived of it." Hazrat Shaqeeq (RA) says; "I swear by Allah: the water of the well was raised up to the mouth of the well. He stretched forth his hand and took out the bowl filled with water. With it he performed wudhu and then

performed four rak'ahs salaah, then he gathered sand into the bowl, shook it and ate it. At this moment I approached him and greeted him. He replied, and I said: "Of that which Allah had granted you: kindly give me also to eat." He replied: "O Shaqueeq: The favours of Allah both apparent and hidden are upon us all; so have faith in Allah's goodness."

Then he gave me the bowl from which I ate, and behold; in it I found Sattu as delicious and fragrant as I had never ate in my life. I ate so much that for many days after words I experienced no hunger thirst.

Thereafter till we entered Makkah I never saw him again. At Qubbatush Sharaab I spent the night and there I saw him once more performing salaah in utmost sincerity with tears flowing freely. He prayed for the rest of the night and having performed Fajr salaah, sat down for zikr till sunrise. Then he went to perform tawaaf and came out of the Masjid; while I following him outside the mosque, I was astonished to see him surrounded by slaves and servants who came to honor him; showing him great respect. I asked one of them who this man was and he said to me: "This is Moosa the son of Ja'far as Hazrat Saadiq R.A"

I was surprised and said to myself: "The wonderful things that I have seen could only come from such a Sayyid as he." (Rowdh)

In his Tah'zeeb: Hazrat Ibn Hajar R.A .says that there are numerous stories portraying the great saintliness of Hazrat Moosa Kazim (RA) This is not surprising because they are the stars of the most saintly and noble families in whom Allah has placed such a special character that we unfit ones cannot even understand. Even the lowest of those of the Sayyid family have some special characteristic through the blessing of the holy blood that flows through their veins.

### **Story No. 21: (Episode)**

Hazrat Abu Saeed Khazaaz (RA) relates that when he entered, the Masjidul Haraam once, he saw a fakir with torn clothes begging. He then thought by himself.

"it is men such as these that become a burden and a nuisance to others."

As these thoughts passed through his mind, the fakir looked towards him and recited this verse:  
"Surely Allah knows that which is in your hearts; so fear Him." (Surah Baqar:20)

He felt ashamed at his thoughts and repented. As he walked away the fakir called after him in this verse:  
"He accepts the repentance of His servants and forgives al sins." (Surah Shur'aa: 13)

### **Story No. 22: (Episode)**

One saint relates that he was once traveling towards Makkah with a caravan. An elderly lady was seen walking in front of the caravan. I thought that she did this for fear that the caravan may move off and leave her. I had a few dir'hams which I intended to give her. I went to her and gave her the money and said; 'Take this; when the caravan stops for the night, then come to me. I shall collect some money among the fellow travelers to pay for your conveyance.'

She raised her hand and grasped something, as she opened her hand it had dir'hams in it. This surprised me as she gave them to me and said: "See! You have taken from your pocket; and I have taken from the unseen." Late again, I saw her where she held onto the cloth of the Ka'bah reciting these lines:

"Besides Thee; O, Beloved of hearts, there is none,

Have mercy on them that visit Thee on this day"  
"My patience is ending;  
Any my longing for you grows more,  
While this heart refuses to love another save Thee".  
"For Thou art the object,  
Of all my thoughts an desires;  
Thou art the goal of my life".  
"Would that I know the day of meeting Thee.  
Paradise do I desire, not for its bounties;  
But because Thy countenance I shall see". (Rowdh)

### **Story No. 23: (Episode)**

Hazrat Abdur Rahmaan Khalief R.A says: "While traveling towards Makkah for Haj. I once stopped in Baghdad. At that time I was very deeply inclined towards the mystic way of life had discarded everything from my life except Allah.

For forty days I had not eaten, and neither did I visit Hazrat Junaid Baghdaadi R.A I left Baghdad and walked towards Makkah. On the way I came to a well which was filled right to the top; where I found a small buck drinking water. The buck wen away as I approached. I was very thirsty, but as I cam upon the well; the level of the water fell to the bottom.

Disappointed, I continued on my way and said: "O Allah, am I indeed not the equal of a buck in thy sight?" from behind me came a voice: "We have only tested you and you bore no patience. Return and drink of the water. The buck came without a cup and a rope where as you had both these".

When I returned to the well, I found the water had risen to the top. I filled my cup, drank from it and made wudhu. The water never diminished and only finished when I reached Madinah. After Haj I came to Baghdad again. There as I entered the mosque, Hazrat Junaid R.A saw me from after and said: "If you had patience, water would have flowed from under your feet". (Rowdh)

### **Story No. 24: (Episode)**

Another saint relates that while he was traveling in an un-inhabitant area, he met a fakir wandering about bare headed and barefoot. He was dressed in two worn clothes-a lungi and a top covering. He had no food with him. The saint said to himself: "If only he had with him a bowl or a cup and a rope it would have been so much better because when he needed water he could have drawn from a well in order to perform wudhu and for other needs".

The saint says I went with him. It became very hot and I said to the fakir: "If you throw that cloth which hangs over your shoulders on your head it would be better because then you will be protected from the heat of the sun."

He did not reply and continued walking in silence. After a while I said to him: 'It is so hot, yet you walk without shoes. If you will only accept my advice, then put on my shoes to protect yourself. I shall walk barefoot for a while and then you can do so again."

Then he said: "You are indeed very talkative. Did you not study Hadith?" I said: "Yes, I did". He said: "Did you not read that Rasulullah (Sallaho Alaihe Wassallam) said:

"Of the beauties of a person's Islam, is that he leaves aside that which does not concern him."

Having said this, he kept quiet and we walked along in silence. We walked along the sea. In the meantime I felt very thirsty. He turned to me and asked; "Are you thirsty?" I said: "No" and we walked on. Thirst almost killed me. He asked again: "Are you thirsty?" I replied: "Yes, I am thirsty, but what can you do about it?"

Thereupon he took a bowl from my hand and walked into the sea. He filled it with water and gave me to drink. It surprised me very much when I drank it to find the water sweeter than the water of the River Nile, and clearer with a little trace of grass in it. To myself I said in my heart: "this must be a great saint. Now I shall say nothing more. When we reached our destination I shall ask him to take me with him." The moments these thoughts passed through my mind, he looked at me and said: "What would you prefer? Will you walk ahead or shall I walk in front."

Again I thought: "If he walks ahead it is possible that I may not be able to keep up with him and lose him. Therefore it will be better for me to walk ahead of him. So when I would reach a certain place I can sit down and wait for him. There I shall ask him to make me his traveling companion."

As I thought this he said: "Either you go ahead while I sit here and wait or you sit down while I go ahead. We cannot travel together." Saying this he went away leaving me there.

When I arrived at one of the stopping places I heard that at the house one of my friends someone was sick. I took out my bowl and told them to sprinkle the little water over the sick one. Immediately he was healed. Then I told them about the man I had met. I inquired about him but nobody knew anything about him. (Rowdh)

### Story No. 25: (Episode)

Hazrat Shaikh Fatah Musaly (RA) said: "In the desert I once saw a young boy walking bare feet, while his lips were continually moving. We greeted each other and I asked: "Honored son, where are you going?" he replied: "To the house of Allah in Makkah." I asked: "Why do your lips keep busy". He replied: "I recite the Holy Qur'aan."

I asked: "But you have not even reached the age of puberty." He replied: "Yes, and I have seen death take away others who were so much younger than me." I said: "Your strides are very short and the way to Makkah is very long and arduous."

He said: "It is merely for me to lift up my feet and Allah is the One who causes me to reach the destination. I asked: "Have you no provisions, no means of transport?" he replied: "My provision for the journey is reliance on Allah and my means of transport are my feet."

I said: "I speak about food and water for the way." He replied: "Dear Uncle! If someone calls and invites you to his house, would you take food with you to eat there?" I replied: "NO!"

He said: "My Lord has invited His servants to His House and has given permission for them to visit it. It is only the weakness of their faith in Him that forces them to take food with them. This I resent and I have considered His Honor, so do you think He will allow me to perish?" I replied: "Surely, NO!"

After this the boy left me and I next saw him in Makkah. When he saw me he said: "O Shaikh, are you still so weak in faith?" Then he said the following lines in poetry:

"The Creator of all the worlds, is guarantor of my sustenance:

So why should I trouble Allah's creation for it?"  
"Before my existence did my Noble announce:  
That which cause loss to me or benefits;  
When I am well His Bounties sustain me."  
And when I am in need, He comforts me."  
"In as much as my foolishness does not cut off my sustenance;  
My shrewdness does not increase the same." (Rowdh)

### Story No. 26: (Episode)

A saintly man says: "For many days I dwelt in the deserts of Hijaaz without food. One day I felt a great urge to eat bread and hot Baaqilla-a kind of famous Arab food. Then I thought; "I am in this vast desert many miles away from Iraq. Where shall I get such food in this wilderness?"

Just then a bedouin called out: "Come and eat bread and hot Baaqilla." I approached him and asked him; "is it hot?" he replied: "yes," and spread a cloth on the ground on which he placed the food saying 'Eat'. When I had eaten he ordered me a second and third time to eat more, and I ate more.

When he asked me fourth time, I asked him: "Tell me, by Allah, who had sent you to me in this wilderness: who are you?" he replied: "I am Khidr." (Rowdh)

### Story NO. 27: (Episode)

Hazrat Shaqeeq Bal'khi (RA) says: "On the road to Makkah I met a crippled person who was moving with great difficulty. I asked him; 'where do you come from?'

He replied: "From Samarkand."

I asked : "How long ago did you depart from there?"

He replied: "More than ten years."

On hearing this I was astonished and looked at him.

He asked: "Why do you stare at me like this?"

I replied : "I am surprised at you being so weak and handicapped, yet undertaking such a long journey."

He said : "The lengthy journey has been made short by my great longing to be there in Makkah; and Allah is the One who bears my weakness."

"O Shaqeeq: You are looking at such a weak person whom Allah carries along."

Then he read a few lines:

"My Lord, it is to visit Thee that I come,

The manzils of love are indeed hard:

But yearning for Thee,

Helps where no wealth can do so,

And whoever has fear of death on the road;

Can never be a loved of Him;

Neither he who stops for fear of hardship."

### Story No. 28: (Episode)

Hazrat shaikh Najmuddin Asfahaani (RA), once attended the funeral of a saint in Makkah. After the people had buried the dead, one of them read the 'talqeen' to him. The shaikh who was not in the habit of laughing, burst out laughing. Thereupon some one asked him the reason for his laughter and he scolded the questioner;

and then some days later he said: 'when the reciter read the 'talqeen' I heard the buried person say: "Look, the dead one is busy instructing the living one. (Rowdh)

(Among the Arabs, it is a custom, according to some of the Imaams, that after burial of the dead someone sits at the head of the grave and recites the Kalimah Tayyibah, etc. and then instructs the buried person for the correct answers to the Angels Munkar and Nakeer. This is called Talqeen. The meaning of the words of the dead person in his story is that the one who dies is alive because of his love for Allah and he who read the 'Talqeen' is dead because he not possess that love.)

### **Story No. 29: (Episode)**

Hazrat Shaikh Muzani (RA) says: "Once while I was living in Makkah, I became filled with great worry and restlessness. For this reason I decided to travel to Madinah. Along the way at Bir Maymoona I found a young man lying down in the last moments of his life. As he was dying I brought my mouth near of his ears and said: Read : 'La ilaha illah-lahu'

When he heard me, he opened his eyes and said: "If I should die, my heart will be filled with Allah's love, and such lovers of Nobility die out of love."

Then he died. I washed him, dressed him in Kaf'n, read his janaaza salaah and buried him. Having done all that I found to my pleasure that the feeling of worry and restlessness was gone and I returned to Makkah.

### **Story No. 30: (Episode)**

Another saint says: "A young man lived near where I resided in Makkah. He was always dressed in tattered clothing. He never came to visit us or meet us. Yet I grew to love him very much. It so happened that, from a halaal source, I received two hundred dir'hams. This I took to him and placed on his prayer-mat and said to hi: "From a completely legitimate source I received this. I beg you to use it for your needs."

Looking at me sideward he said: "In order to be in Allah's presence I have forsaken seventy thousand dinars which I had gathered also that much in property which was rented out. Do you now desire to tempt me or deceive me with these dir'hams?"

Then sweeping his musallah with his hands, he stood up straight and walked away with an air of such independence; as I had never yet seen in my life. And as I picked up my dir'hams; I felt so humiliated as I had never felt before in my life. (Rowdh)

### **Story No. 31: (Episode)**

Another saintly person says: "While I was in Madinah, I saw a non-Arab person reciting the farewell salaam at the grave of Rasulullah (Sallaho Alaihe Wassallam). As he left, I followed him. At Zul Hulaifah he performed salaah and donned the Ihraam. When he commenced his salaah I did the same and when he departed from there I again followed him. Later he looked towards me and said: "what is your aim?"

I said: "I wish to accompany you." He refused my wish. I pleaded with all humility. Then he said to me: "If it is your aim to do so, then follow me step by step." I said: "Very well."

He went along an unknown route with me behind him. Having traveled for a small part of the night we saw a lamp shining in the dark. He said to me: 'this is the mosque of Hazrat Aa'isha.R.A at Tan'eem (near Makkah). Now either you shall go ahead or me?"



I replied: "It shall be as you wish."

He went ahead and I slept there. Early in the next morning before fajr I entered Makkah, to perform tawaaf and saee; and then I went to pay my respects to Hazrat Shaikh Abu Bakr Kattani (RA) around whom I found many saintly persons.

He asked me: "when did you arrive?"

I answered : "I have just arrived."

He asked : "From where did you come?"

I answered : "From Madinah."

He asked : "when did you leave Madinah?"

I answered : "Last night."

When I said this, the people looked at me in disbelief and surprise. The Shaikh said: "with whom did you travel?" I replied that I had come with a certain saintly person and told the m the story of how I had come walking from Madinah to Makkah in a portion of the night.

The Shaikh exclaimed: "That person is Abu Ja'far Hazrat Wamighani (RA) Whatever you have said about him shows that it must be him. For him to have come in that short period of time is a common and minor thing. Come, friends, let us go and search for Shaikh Hazrat Wamighani (RA)"

And to em he said: 'It is not customary for you to arrive in such a short time. Therefore I had to ask in detail. How did the ground feel under you while you were walking? I replied: "It felt like rolling waves of the sea passing through under my feet." (Rowdh)

### **Story No. 32: (Episode)**

Hazrat Sufyaan bin Ibrahim R.A says: "Once in Makkah I saw Hazrat Ibrahim bin Adham R.A, sitting and crying bitterly at a place called Mowlidun Nabi (The birth place of Nabi (Sallaho Alaihe Wassallam)). When he saw me he moved out of the way. I performed salaah and then asked him: "What is the matter? What causes you to cry?" he replied: "I am well".

Twice, thrice I asked him the same question and he gave the same answer. When I persisted he said: "If I disclose to you the reason, will you keep it to yourself or will tell others?"

I answered: "You may go ahead. I will preserve your secret."

Then he said: "for thirty years now I have had the desire and urge to eat sakbaaj (a type of food that has meat, vinegar and fruit in it) but by way of punishing myself (mujahada) I never ate it.

One night while asleep I dreamt and saw a handsome young man with a green bowl in his hand from which steam came and I got the fragrant smell of Sakbaaj. Seeing that my heart desired to partake of it, but I withheld myself therefrom. The young man said to me: "O Ibrahim, take this and eat."

I replied: "No, I shall not; because the thing that I have left aside for Allah's sake, I shall not eat now."

When he said that, I could not reply in any way and I burst out in tears. Then he again said: "May Allah have mercy on you. Eat of this."

I replied: "We have been commanded not to eat anything until such a time that we know for sure what it is made of and from where it is."



He said: "May Allah protect you. Eat this. It was given to me by Ridhwaan, the Keeper of Paradise who said to me: "O Khidhar, take this and feed Ibrahim of it."

I had difficulty in preventing myself from eating. Then he insisted: "O Ibrahim, how is it that Allah feeds you and you still refuse without having asked for something he shall receive nothing at that time when he does ask for it.

Then I said: "If that is the case, then I am ready to eat even though I have never before broken my agreement (with himself not to eat Sakbaaj)."

Just then another youth appeared and said to Hazrat Khidhar A.S.: "Take the food in your hand and feed him." He then fed me with his own hand and when I awoke, I still tasted the food in my mouth and found the color of saffron on my lips. Then I went to the well of Zamzam and rinsed my mouth but neither did the taste leave my mouth nor did saffron color disappear,

Hazrat Sufyan (RA) says: "When I looked I still found the signs present as explained.

I prayed to Allah: "O Allah, who feeds such people who curb their desire; O Allah who had made it obligatory for his friends (Awliya) that their hearts remain pure; O Thou who has quenched the thirst of those whose hearts are filled with Thy love; do grant to this servant, Sufyan, the same that Thou had granted to Ibrahim. Then I lifted his hands above his head and said: "O Allah, through the blessings of this hand its master (Ibrahim), through the blessings of the rank which he holds with Thee, grant also Thy favors to Sufyaan who is ever so much in need thereof. O Merciful Lord! Grant this out of Thy Mercy even though I may not be worthy thereof." (Rowdh)

### **Story No. 33: (Episode)**

Another story is told about Hazrat Ibrahim bin Adham (RA) that when he once performed Haj, he saw a very handsome young man, whose beauty amazed everybody. Hazrat Ibrahim (RA) looked at him carefully and then started weeping.

Some people, seeing this thought that Hazrat Ibrahim (RA) had fallen in love with the youth and said in consternation: "To Allah do we belong, and to Him is our return."

"Allah forbid, the Shaikh had fallen prey to base desires."

Once of them said to the Shaikh: "O Sire, what kind of look is this accompanied with the crying?"

The Shaikh replied: "I have made a covenant with Allah which I cannot break, otherwise I would have called this youth to me to meet him. He is my own son, the coolness of my eyes. I had left him when he was still a very young child. Now he has become a young man as you yourself see. I feel ashamed before Allah that I should return to that which I had left aside for His sake."

Then the Shaikh read some lines.

"Since the time that I have recognized Allah as my love, I have not seen anyone save Him wherever I look. Indeed am I jealous that my eyes should see anyone but Him, the end of my treasure, the goal of my life. My

priceless One, May Thy love abide with me. Till the day I am raised from the dead." Then the Shaikh said to that person: 'Go to that boy and greet him on my behalf. Perhaps that will be a consolation.'

The person went and said to the boy after greeting him: "May Allah bless you father."

The boy replied: " Dear Uncle, where is my father now? Since my youth he has left in the path of Allah. If only I can see him once, then I may as well die having met him."

Then the boy wept so bitterly that his breath almost stopped and he repeated: "By Allah, if only I can see him once and then die."

Then he read a few lines.

The person returned and found Hazrat Ibrahim (RA) in sujood. He had cried so much that the ground under his face soaked with his tears. After he had lifted up his face, he read two couplets;

"O Allah, for You have I discarded the whole world. And to see You have I made orphans of my children. And if You do not help me in the needs of my love, this heart shall not find peace in any place save with You."

When Hazrat Ibrahim (RA) was asked to pray for this son of his, he said: "May Allah protect this youth from falling into sin and assist him to walk the path of His pleasure." (Rowdh)

### Story No. 34: (Episode)

Hazrat Abu Bakr Daqaaq R.A says: "I resided in Makkah for about twenty years. I always felt the urge to drink milk (but never did). When the urge became too great, I left Makkah for Asqalaan. There I stayed as a guest with some people belonging to a certain tribe of Arabs. There I became very much infatuated with a beautiful girl, who said to me: "if you were really true, then the urge to drink milk would have left your heart."

Thereupon I returned to Makkah. After performing tawaaf, I saw Hazrat Yousuf A.S in my dream and said to him: "O Nabi of Allah, may Allah keep you happy, You were really fortunate to have been saved from the plans of Zuleikha." He replied: "Indeed are you the fortunate one to have been saved from the girl of Asqalaan."

Then he read: "And for him who fears the day he has to face Allah, there are two Jannats (reward)"

A certain saint once said: "A man cannot save himself from the pitfall of his own desires. It is only Allah who can save him."

"Acquire life of righteous comfort with Allah: do not endeavor to find comfort without Him. And whoever found such comfort with Allah is saved and whoever desires comfort away from him shall perish. To find comfort with Him means to fill the heart with His remembrance; and the desire for comfort without Him means being unmindful and negligent."

Rasulullah (Sallaho Alaihe Wassallam) said: "when anyone's eyes fall on a pretty girl and he immediately casts his eyes away from her Allah grants him the divine guidance towards such Ibaadah, the ecstasy of which he feels in himself." (Mish'kat)

### Story No. 35: (Episode)

Hazrat Shaikh abu Turaab Bakh'shi (RA) says: "whenever a person distracts someone who remains busy with Allah's work and worship; Allah's anger soon catches up with him -the distracter."

May Allah save us from His anger and punishment. This is something very important. Many people do not understand the worth of being in Allah's service, busy with His worship etc. hence at all times and places they call upon them, thereby calling them away from their duties in Allah's service. One should especially be careful about this when dealing with saintly people.

### Story No. 36: (Episode)

A story is told about a certain Walee who set out on a journey to perform Haj. He traveled with a caravan without any relatives as companions, and made this promise to himself that never would he beg for anything from anyone. The time came when for days he had nothing to eat, and he became so weak in body that a thought passed through his mind: "Now I have reached the stage of anxiety I am about to perish and Allah has forbidden that anyone should perish at his own hands or destroy himself. Hence I am now forced to reluctantly beg." But then he drove this thought from his mind and renewed his promise to himself not to beg and not to break his original agreement; even unto death.

Because he was so weak, he stayed behind while the rest of the caravan proceeded onward. There he waited for death to overtake him, lying with his face towards the Qiblah. Someone on horseback approached him and from a jug of water gave him to drink, and further provided his needs. Then the stranger asked: "do you wish to rejoin your caravan?" he replied: "I do not know how far ahead of me they will be; how shall I find them now?"

The stranger said: "Come, rise and follow me." They left and after walking for a short while the stranger said to him; 'Wait here, the caravan will soon arrive to meet you here.' He waited there and soon the caravan caught up with him. (Rowdh)

### Story No. 37: (Episode)

Hazrat Abu Hasan Siraj (RA) says: "I was performing tawaaf once while on Haj; when I saw a very pretty woman, shining in her beauty. I looked at her and said: "By Allah, this beauty and fine complexion must surely be because she never experienced any grief or sorrow."

When I said this she overheard me and said: "Sir, it is that what you think?" by Allah, I am bent down under all the sorrows and grief that have come my way. My heart and mind is filled with so much grief and all along there has been no one can who share these with me."

I asked: "and how is that, lady?"

She replied: "My husband once slaughtered a goat as a Qurbaani offering, while I was breast feeding my infant child. My two young sons were playing around me. When I went to cook the meat, the one son said to the other: "Come, let me show you how father slaughtered the goat.' The other said: "well show me." The first one then made the second once lie down and cut his throat, as his father had slaughtered the goat. When

he realized what had happened, he ran away into the mountains; where he was attacked by a wolf and eaten up.

The father went in search for him; searching from place to place until he died of extreme thirst. In the mean time I was at home frantic with worry waiting for news of him. I put down my infant child and went to the door to inquire about anyone who might have news of my husband. The child crawled to the fireplace where a pot was boiling. The child touched it and the boiling pot fell upon the baby, burning it to death in such a ghastly manner that the child's meat became separated from the bones.

When my married daughter heard all this, in the house of her husband, she fell down of shock. Thus I was left alone to bear all that."

I asked her: "and how, lady; did you manage all these misfortunes with patience?" she replied: "whoever ponders on the difference between patience and impatience, finds a word of difference between the two. The reward of patience is praiseworthy; whereas for impatience there is nothing."

Then she recited some lines of poetry before walking away:

"Patience did I exercise,

For that was my strongest pillar;

And should impatience have helped me,

Then I would have tried her"

"Such patience did I on have that;

Had my trails descended on mountain high,

In broken rocks they would have ended."

"Indeed did I control my eyes,

Those tears not fall;

And now within my heart alone,

My tears do roll. (Rowdh)

### Story No. 38: (Episode)

Hazrat Shaikh Ali bin Muwaffaq (RA) says: "One year I went for Haj on a camel. On the way I met a group of pilgrims who were walking on foot. I so much liked to be one of them that I descended from my camel and joined them on foot, and allowed someone else to ride my camel.

We traveled along an uncommon route. At one place we stopped for the night and laid down to sleep. In a dream I saw a group of girls approaching with water in golden and silver bowls, with which they washed the feet of all the walking pilgrims except mine. Then one of them said pointing to me: "Here, this one also belongs to them."

The others replied; "No, he is not of them because he has an animal on which to ride."

The girl insisted: "No, he belongs to them because he preferred to walk with them."

They came and washed my feet too, and as a result all my tiredness vanished. (Rowdh)

### Story No. 39: (Episode)

Hazrat Ibrahim Khawaas (RA)says: "While traveling in the wilderness once, I experienced great hardships and many misfortunes. However I patiently persevered and came through. When I entered Makkah a certain feeling of pride came into me and that too while I was performing tawaaf. From behind me an elderly lady called out to me: "O Ibrahim! This servant of Allah was with you in the desert (wilderness), but I did not want to disturb you by talking to you, because I did not want to take your attention from Allah. Take out that vanity which now has entered your heart." (Rowdh)

### Story No. 40: (Episode)

One saint relates: "I saw Hazrat Shaikh Samnoon (RA) once, swinging from side to side in ecstasy while performing tawaaf. I took his hand and asked him: "By the truth that you shall stand before Allah one day, I ask you, how did you reach Allah?"

As soon as he heard the words, "stand before Allah", he fell down unconscious and when later he regained his senses he recited these lines:

"Many a sick patient is there whose body is filled with disease,  
Whose heart is more sick than any other heart. If they die of  
Fright and fear, then it is right, for, to stand before Allah is hardship indeed."

Then he said: "As for myself, I have made five things compulsory on myself and have kept them in mind at all times: 'Firstly, the thing in my life which was alive-my base desires, have I killed and that which had been dead-my heart, have I made alive; Secondly: the reality which had always been absent from me-the Hereafter, have I kept before my eyes at all times and that which had been present before me-worldly possessions, have I driven from myself. Thirdly: The thing, which had been diminishing in me- Taqwa-have I retained in me and that which had been accumulating-base desires-have I destroyed. Fourthly: He from whom you all tend to flee, with him have I created a bond of love, and he whom you all love, from him have I fled." Then he recited these lines:

"Lord, my whole soul is turned towards Thee. And though should it perish, still it will not separate. In sorrow and in fear it cries and wails. And I fear that thereby it shall split asunder. So Lord, have mercy on my soul in as much as Thou has granted favors and ever do so." (Rowdh)

Five things have been mentioned above but only four have been detailed. In essence all have the same theme, to control one's base desires. That is why it is said: "By Allah, the path towards Him is not more than two steps." If the first is placed on one's desires, the second is already in the beloved's lane.

### Story No. 41: (Episode)

Hazrat Shaikh Abu Yakoob Basri R.A says: "Once in the Haram of Makkah I suffered extreme hunger and for ten days could not find anything to eat. Because of this I decided to go outside, perhaps I would find something to eat. The only edible thing that I found was a rotten turnip lying on the ground. I picked it up, but suddenly I did not feel like eating it at all because a thought crossed my mind; "For ten days I have been starving and when you finally find something to eat it turned out to be a rotten turnip." I threw it away and returned to the mosque, where I sat down. Not long after this a stranger came along. In front of me he placed a cloth bag and said to me: "Take that! Inside you will find a small bag wherein there are five hundred gold sovereigns. It is something which I vowed to give you."

I asked him: "But why is it given to me specially?" he replied: "For ten days now we have been lost at sea until our boat came near to sinking. Each of us at that time made a separate vow. I made this vow to Allah that if He saves us I shall give this bag of money to the first person on whom I set eyes from the residents of Makkah. Allah brought us to safety, and you are the first person I have seen in Makkah." I said: "Open the bag."

He opened it and therein I found white sugar candy bread, peeled almond and some sweet-meats: I took some of each and gave him back the rest of the food and said to him: "I accept the gift-offering, but take the food and distribute it among your dependant."

And in my heart I said: "how strange the sustenance is being transported to you over ten days and here you dwell around searching for it." (Rowdh)

### Story No. 42: (Episode)

Hazrat Shaikh Banaan (RA) says: "I came for Haj from Egypt. With me I has sufficient provisions. Along the way I met a lady who said to me; 'O Banaan, it seems that you are also a porter-Hammaal carrying goods. Do you perhaps fear that Allah shall not provide you with sustenance?' hearing her say this I threw my provisions away. Then for three days I could find nothing to eat. Thereafter all I found lying on the ground was an ornament which ladies use as jewelry on their feet. I picked it up with the intention of giving it back to the rightful owner if and when I find him or her. Possibly he may then reward me.

Again the lady appeared and said: 'it seems you have set forth as a merchant hoping that in return for the ornament you will be rewarded with something.' Then she threw some dir'hams in my direction, saying: "Use that for spending."

I used the money and the money was sufficient for the entire Haj journey and return to Egypt. Says the poet: "Many are the strong ones, shrewd in their trades,

And intelligent, yet sustenance avoids them."

"And many are the weak ones; weak in their trades,

Yet as the waters of the sea; Rizq flows to them."

This indeed shows that; with his creatures Allah has a plan, Secret in nature: "Not divulged to men."

### Story No. 43: (Episode)

Hazrat Shaikh Abu Bakr Kattaani R.A says: "Once during the Haj in Makkah a discussion took place concerning the ardent love of Allah. Prominent Masha'ikh (expert in spiritualism) elaborated on the subject. Hazrat Junaid Baghdadi (RA) was also present at this gathering; and was apparently one of the youngest. These Masha'ikh asked of him: "O Iraaqi! You also, might as well elaborate on this issue." In response Hazrat Junaid Baghdadi (RA) lowered his head in humbleness and tears began flowing from his eyes. He then said: "An Ashiq (ardent lover of Allah) is that servant of Allah who has divorced his mortal self from his carnal desires and as a result is constantly absorbed in the remembrance of Allah; and is forever ready to fulfill his duties towards Allah; and with the power of his inner self he sees Allah all the time; the illumination of his Master, and Allah's fear has burnt out all other love from his heart; and he has taken a drink of the pure love of his Master; And Allah the Almighty has shed his veil and has become apparent to him; Therefore, if such an Ashiq talks, then it is with Allah alone; and if any word is uttered by him, then it is from Allah; and if he makes any movement then it is by Allah's order; and if he remains still, then it is with Allah that he remains still. So he is at every single moment attached to Allah. He is for Allah and Allah only: he is with Allah only.

At this elucidation, all the Masha'ikh began weeping and saying: "There cannot be a better elaboration." May Allah repair your broken bridges leading to Him, and His love; O king of spiritualists!

#### Story No. 44: (Episode)

Hazrat Dah'haak bin Mazaahim R.A says: "One Thursday evening I decided to visit the Jaam'e Masjid of Kufa and went there. In the courtyard of the Masjid, I saw a young man in Sujood, weeping bitterly. To myself I said that this must be some saintly personality. I went nearer to him so that I could hear what he said and heard him saying:

"On You, Lord of Glory do I rely,

And fortunate are those, whose goal You are;"

"Happy are they who spend the night fearful of You;

And open their hearts: in complaint of their sorrows before You;"

"No other illness troubles them,

Except that they bear love for Him."

"And when at dead of night; they humbly beg of him,

He answers their calls, and grants their plea."

While reading these lines, he repeatedly recited the first one while weeping uncontrollably. I became so affected by his weeping that tears came to my eyes. Then he spoke such words that I perceived that he must be of high spiritual rank, as he heard these lines: "My bondsman! I am present and you are in my care, and I hear the words you spoken and my angels long for your voice." "Indeed we have forgiven your fault."

I greeted him and replied. Then I said: "May Allah bless this night for you and bless you as well. Who are you? He replied that he was Raashid bin Sulayman. Then I recognized him, because I had already heard much about him in the past, and I had the desire to meet him. This was our first meeting. I begged his permission to remain in his service and company, to which he replied; " That is a difficult task, how can he who remains in contact with the Divine Master, have time for social relations with his fellow men? By Allah, if any of the saints of old should pass our people of today, they will say of them: 'These people do not believe in the Hereafter.'

After saying this Raashid disappeared. Allah alone knows whether he flew into the heavens or sank into the earth. Separation from him filled me with grief. I then begged of Allah to grant me another meeting with him before my death.

It so happened that I once went for Haj and there I saw him once more sitting in the shade of the wall of the Ka'bah: a huge crowd had gathered around him reciting Surah An'aam to him. When he saw me he smiled, came towards me and embraced me.

He said: "did you beseech Allah to cause us to meet once more before your death?"

I replied: "Yes, respected sir, I did."

He said: "Praise to Allah."



I said: "May Allah be gracious to you, tell me, what did you see on that night when we last met?"

At this he uttered a frightful cry, which made me, realized that his heart's purdah had been torn aside.

He fell down unconscious and all those around him hurriedly disappeared. When he regained consciousness he said: "Brother, do you not know that the lovers of Allah have a great fear of exposing His secrets."

I asked: "Who were these people sitting around you and reciting the Quraan?"

He replied: "they are Jinns. Because of a long-standing relationship with them, I honor and respect them. They come with me for Haj annually and always recite the Quraan-e-Kareem for me."

Then he bid me farewell with these words: "May Allah cause us to meet again in Jannat, where there shall be no separation, no hardship and no sorrow."

Thereafter he again disappeared and I never saw him again." (Rowdh)

### **Story No. 45: (Episode)**

It is related there was once one of the saints of the Haram, who daily and every day someone brought him two pieces of bread with which to break his fast.

One day a thought came to him: "How is it that you depend on world?" when the benefactor came with the bread that night he sent him back with the bread. The man left and for the next three days he could find nothing to eat.

That night he earnestly prayed to Allah for help and in a dream he saw himself standing before the Lord. Allah said to him: "Why did you return the bread, which I used to send to you at the hands of one of my servant?"

He replied: Lord, I thought that in accepting from him I was depending on other than You for sustenance."

Allah said: "But who was it that sent him to you?"

He replied: " You did Allah."

Allah asked: "In that case take that bread and refuse it not."

After this he again saw the benefactor standing in the same position before Allah.

Allah asked him: "My bondsman, why did you stop giving bread to my servant?"

He answered: "My Lord and Master, You know all."

Allah asked: "to whom then did you give the bread?"

He answered: "I used to give it to You."

Allah said: "Henceforth continue to give the bread as before. You shall receive paradise as your reward." (Rowdh)

### Story No. 46: (Episode)

Hazrat Ahmed bin Abi Alhalwari (RA) says: "Once I accompanied Hazrat Abu sulayman Darani (RA) on the way to Makkah. It so happened that my water skin bag fell and was lost. I told Abu Sulayman who prayed thus:

"O Thou who returns the lost goats, return ours too!"

It was not long after this that a man called out: "Whose water skin bag is this?" and when I investigated, I found that it was ours. Hazrat Abu Sulayman (RA) turned to me and said: "O Ahmed, did you think Allah would leave us in this desert without water?"

We had not gone very far when it suddenly started getting very cold. We put on our coats. We saw a man dressed in two very old coverings, yet he was sweating. Hazrat Abu Sulayman R.A said to him: "Shall we give you some of our winter clothing to protect you from the cold?" he replied: "Heat and cold are both created by Allah. If He so wishes, they will affect me and if he so desires they shall pass me by. For thirty years I have been roaming in this desert. Neither did I ever tremble from cold, nor did I ever sweat from heat. He covers me with the warmth of His love during winter and in summer He covers me with the coolness of His love. O Darani, is it that you forsake the path of abstinence and depend on clothes (in heat and cold); that the cold now hampers you. Do you cry and wait when heat overtakes you and look for comfort in fans?" hazrat Abu Sulayman (RA) said: "Nobody else ever made me aware of my shortcomings spiritually as this man did."

### Story No. 47: (Episode)

A saintly person says while performing tawaaf, I was a middle-aged man who became weak due to much ibaadat. He used a walking stick to assist him along during the tawaaf. I inquired from him where he was from. He said: "Khurasaan" he then asked me: "How long does it take you from your town to this place?"

I replied: "Two to three months."

He said: "then too you do not perform Haj annually."

I asked: "How many days did it take you to come from your city?"

He said: "Five years."

I remarked: "By Allah! This is indeed Allah's blessing and a proof of your sincere love for Him."

He smiled then read this poem:

"The Beloved one must be visited

Though great distance may separate; All hardship and trials should not

Become obstacles in the path of Your home;

This is the reason why the lover

Very often visits the Beloved. (Rowdh)

### Story No. 48: (Episode)

A saintly man says: "On the road to Makkah I saw a young man walking along in such a manner as if he experienced extreme pleasure. I asked: "Why do I see you walking in such ecstasy?" he replied: "this is the walk of those young men who are the servants of the most Beneficent Allah."

Then he read this poem:

For Your sake with pride and pleasure I walked; but when Your remembrance is made from fear I melt.  
If I had the right to die of my own will, then it would be from yearning for You and in honoring Your rank,  
most high.

Then I inquired: "You are walking in this desert. Where is your camel and your provision?"

He looked at me closely and then said: "think, dear brother and consider: if a poor and weak slave go to the door of a wealthy master to visit him, and with him he takes his food and drink, will the master command that such a slave be thrown out?

Seeing that my Lord has invited me to His House I depend upon Him to see to my needs." Saying this the young man disappeared. (Rowdh)

### Story No. 49: (Episode)

Another saintly man says: "I was once resident in Makkah. There I saw a faqir performing tawaaf. Later he took a note from his pocket and read it. On the second day he did the same and so also on the third day. Then on another day he again read the note and having gone but a short distance, he fell down dead. I took the paper from his pocket and on it I found these Qur'aanic words written:

"Now await in patience the command of Your Lord; for verily you are in Our eyes." (Surah Tur-48)

(Originally this verse is addressed to Rasulullah (Sallaho Alaihe Wassallam) in which Allah says: "You wait for these infidel enemies to be punished. But have patience till the coming of Allah's punishment. Do not worry about their chastisement of you and your companions because you are in My care.' In any case although the verse was originally meant as consolation for Rasulullah (Sallaho Alaihe Wassallam), the general meaning is much wider).

### Story No. 50: (Episode)

A group of people one-day visited Hazrat Bish'r Haafi (RA) He asked them: "who are you people?

They replied: "We are from Syria, and are on our way to perform Haj. We have stopped here to greet you."  
He said: "May Allah reward you well."

They said: "It is our earnest wish that you accompany us so that we may be blessed b y your esteemed presence in our midst."

Bish'r begged to be excused from going with them. When they were persistent in their request he at last said: "I shall come with you on three conditions. Firstly, we shall not take any provisions for the road. Secondly; we shall not beg from anyone on the road, and thirdly; if on the road anyone presents us with anything, we shall not accept."

They replied: "We are prepared to accept the first two conditions that we carry no provisions and refrain from asking begging, but we do not see ourselves having the power to refuse anything if people give us.

Bish'r said: "In that case it will mean that you will travel depending on the provisions of others not on Allah. If this third condition is not acceptable; I cannot come with you. Leave me as I am. You may depart."

Then he said: "The best of indigent ones are of three kinds. Firstly, those who beg not; and if they are granted without begging they refuse to accept. Those who beg not; but when granted, they accept. For such ones a table is laid in Allah's presence. Thirdly; who are in need, and beg of others and take only as much as they need. Their truthfulness wipes away their fault (Rowdh)

### **Story No. 51: (Episode)**

Hazrat Shaikh Abu Ja'far Had'daad (RA) the teacher of Hazrat Junaid Baghdaadi (RA) says: "I once stayed in Makkah in such a state that I could find no money with which to have my hair cut. At that time my hair had grown very long. I went to a barber; from his appearance, I took him to be a righteous man. I said to him: "For Allah's sake; I ask you to cut my hair." He replied: "Yes, I shall do it now."

At that time he was busy cutting the hair of a seemingly unrighteous person. He stopped and first dressed my hair. Then he gave me a rolled up peace of paper. Wherein I found a few dir'hams. I accepted it and said to myself; that whenever any money came, I shall give it to the barber.

I went to the Haram, and there met a brother who said me; 'I have bought a bag for you from your brother in Basra; kindly take it. There are three hundred sovereigns in it. He gives it to you for Allah's sake.

I took that bag to the barber and said to him: "Here are three hundred sovereigns. Take it for yourself and spend it for your needs."

He replied: 'Dear Shaikh, are you not ashamed of yourself! In the first place you asked me to dress your hair for Allah's sake, and you come and pay me for it; Go! I have forgiven you."

### **Story No. 52: (Episode)**

Hazrat Ibrahim bin Ad'ham (RA) said to a man during the tawaaf; 'Remember dear brother, you shall never be counted among the righteous ones until you have crossed six bridges.

Firstly, that you close the door of favors on yourself and open the door of hardship for yourself. Secondly, that you refrain from love of honor and prefer humility. Thirdly, that you refrain from comfort and accept hardship. Fourthly, that you discard love of sleep and enforce on yourself love of remaining awake for ibaadah. Fifthly, that you discard riches and prefer poverty. Sixthly, that you disassociate yourself from hoping and prepare for death." (Rowdh)

### **Story No. 53: (Episode)**

Hazrat Muhammad bin Husain Baghdaadi (RA) relates: "While on Haj, once I was walking through one of the market places of Makkah. There I saw an old man holding a young girl by the hand. The girl was very thin but spiritual shone from her face. The old man shouted; "who is there that will buy this slave girl from me, on condition that I am not responsible for any of her fault. Who is there that will pay me twenty sovereigns for this girl."

I went nearer and asked him what her faults were; to which he replied: 'The girl is mad. She remains in sorrow and grief at all times. She fasts all day and performs salaah all night. She neither eats nor drinks and continuously remains in solitude.'

When I heard this I took a liking to the girl, and bought her; and took her home. She continued to cast her eyes to the ground, when finally she lifted her eyes up and asked me:

"My small Master, may Allah bless you, where are you from?"

I replied: "Iraq."

She asked: "where in Iraq; Basra or Kufa?"

I said : "Neither of the two."

She asked: "Are you then from Baghdad?"

I replied: "Yes."

She said: "How fortunate! That is the town of the great saints." This surprised me because what is such a girl supposed to know about the Ascetics and Saints; when she only moves from one room to another.

Then in jest I asked her:

"Which of the great saints do you know?"

She replied: "Hazrat 'Maalik bin Dinar R.A, Hazrat Bish'r Haafi R.A, Hazrat Saalih Mar'ee R.A, Hazrat Abu Haatim Sajistaani R.A, Hazrat Ma'roof Karkhi R.A, Hazrat Muhammad bin Husain Baghdadi R.A, Hazrat Ra'biya Adawiya (RA), Hazrat Showana and Hazrat Maymoona (RA)"

I asked her: "How do you know about them all?"

She replied: "O young man, why should I not know them? By Allah these people are the doctors of hearts. They are the ones leading the lover to the beloved."

Then she recited some lines:

"They are the ones whose thoughts are locked with Allah; and no thoughts remain to attach to anyone else.

Their aim is but to please their Master, how great  
An aim to communicate with Him. Neither worldly  
Goods can shake them, nor, pleasure derived from  
Food; neither lustful ecstasy; nor the love of off.  
Spring dear;

Neither wealth nor riches,  
None can derive them from His love."

I said: "Dear girl I am Muhammad bin Husain."

She replied: "Praise to Allah; I have prayed to Him that He cause me to meet you, but where is the pleasant voice of yours with which you revive the hearts of followers?"

I replied: "It is still with me."

She said: "By Allah, recite to me from the Holy Qur'aan." As I recited Bismilla hir Rahmanir Raheem; she gave a loud cry and fell down unconscious. I splashed water over her and she was revived; and,

She said: "If on hearing His name, this happens to me; how will it be when I shall recognize and see Him on the day of Qiyaamah? Please continue the recitation."

I recited:

"Lo those who seek after evil ways, think that We shall hold them equal with those who believe and do righteous deed. That equal will be their life and their death? Ill is the judgement that they make." (Surah Jaathiyah: 21)

When she heard this she said: "praise and thanks be to Allah I have never worshipped any idols, neither kissed them. Please read further."

I read:

"For the wrongdoers We have prepared a fire; Whose-flaming-canopy shall enclose them; and if they cry for water, they shall be relieved with water like the dregs of oil, which will scald their faces; how dreadful the drink and how evil the resting place." (Surah Kah'f:29)

Hearing this she said: "You have made your heart incline towards losing hope in mercy. Let it become directed midway between hope and fear. Recite some more, May Allah have mercy upon you."

"Some faces, that day will be beaming; laughing rejoicing." (Surah Abas: 38)

"Some faces, that day will beam (in beauty); looking towards their Lord." (Surah Qiyaamah: 22, 23)

She exclaimed: "O how I long for that day when He shall shine in all His Glory before His friends. Recite some more. May Allah have mercy upon you."

Then I recited a few verses of Surah Waqi'ah:

"Round about them will (serve) youths of perpetual freshness; with goblets, beakers, and cups filled with clear flowing drinks, their heads shall not ache (by drinking) neither shall their reason be disturbed; and with the fruits from that which they choose; and the flesh of birds of the kind that they shall desire; and (there shall accompany them) fair damsels having large black eyes; like unto pearls hidden; a reward for the deeds of the past (life); Therein they hear no vain or sinful discourse; only the saying, peace! Peace!

And the companions of the right hand; how happy shall the companions of the right hand be; (They will be) among lote trees without thorns; and Mauz trees laden with fruit: and shade long extended; and water ever flowing: And fruit in abundance; Neither ending nor forbidden; and carpets raised; We have created those maidens by a special creation; and have made them virgins; loving, of equal age; for the companions of the right hand."(Surah al Waqi'ah: 17to38)

Then she said: "Perhaps you also have proposed marriage to those damsels of paradise, and surely you must have spent something by way of 'Mahr' to them?"

I asked: "Then tell me, what is their 'Mahr' (Dowry). I am but a poor man."

She asked: "Their 'Mahr' is fasting by day and saying Tahajjud prayers by night, and loving the poor.  
Then she recited some lines:

"Listen to me, you that proposes marriage to the dark-eyed damsels of paradise, seeking them so high in rank. Exert yourself and be not lazy in your search. Exert your soul towards patient perseverance. For their price is Tahajjud prayers and fasting. And when your eyes shall behold them as they turn to you, like pomegranates their breasts are raised as they walk. Along in company of similar form of splendor. Then indeed shall fly from your mind all the beauty and splendor of this world."

When she came to the end of these liens, she again sank into unconsciousness. Again I had to sprinkle water over her and when I had revived her she recited this poem:

"Do not punish me, O Lord, for I confess to You my faults.  
And many are the sins I have committed that You have forgiven.  
Men consider me good, yet if You forgive me not, the worst of man am I.  
No other weapons have I save my hope in the pardon You grant and my faith in You.  
Where after she again collapsed and died. Her death filled me with great sorrow. I went to the market place to buy material for her burial but when I returned I found the body already wrapped in two green coverings, fragrantly scented and ready for burial. On the green kafan, which is reminiscent of the dress of paradise, two lines were brightly written. In the line was written:

"There is none worthy of worship save Allah, and Muhammad is his Rasul."

And on the second line was written:

"Verily the friends of Allah shall have no fear and they shall not grieve."

My friend and I picked up the corpse, recited the funeral prayers and buried the body. There we recited Surah Yaseen and with tears of sorrow for her death I returned to my room. After having performed two rak'ahs salaah, I fell asleep. In a dream I saw her walking in paradise, dressed in silk and brocade with a crown of pearls on her head. On her feet she had red ruby covered shoes and from her person exuded the fragrant smell of musk and amber. Her face shone brighter than the moon and the sun. I said to her: "What a while, tell me, why is it that you have received all this honor?"

She replied: "It is as a reward for my having loved the poor and needy, seeking much forgiveness from Allah and for having removed obstacles from the path of the Muslims."

Then she recited these lines:

"Blessed is he who spend the nights awake in prayer  
And in restlessness for Allah's love.  
And weeps and wails faults committed.  
And in sorrow and grief for sins admitted.  
And in fear of Allah's anger stand before Him by night.  
While on High the Lord's Grace protects them? (Rowdh)



### Story No. 54: (Episode)

It was a habit of Hazrat Shaikh Ibrahim Khawas (RA) that whenever he proceeded on a journey, he would just take a water-can with him and not tells anybody.

Hazrat Hamid Aswad R.A relates: "While I was in the mosque once, the Shaikh again just took his water-can walked off. I followed him. At Qadisiyya he asked me:

"To which destination do you intend going O Hamid?"

I replied: "Sir, I only intend to be you companion on a journey."

He said: "I am going to Makkah."

I said: "I shall accompany you till there."

We proceeded and after having traveled for three days, another youth joined us. He was with us for a whole day and night without performing one salaah. Then I said to the Shaikh: "How is it that this third person with us does not perform even one salaah." The Shaikh asked him: "Why is it that you do not perform salaah?"

He replied: "Salaah is not incumbent upon me."

Shaikh asked: "And why not? Are you not a Muslim?"

He replied: "No, I am a Christian. But even in my religion I rely on Allah.

My heart told me that he was telling the truth and wanted to leave him alone in the desert where there was nothing except Allah. I wanted to test him. The Shaikh said to me: "Do not turn him away. Let him walk with you." We continued on our way until we came to a place called Batn-Mard. There the Shaikh washed his clothes and turned to the young man, saying:

"What is your name?"

He replied: "My name is Abdul Maseeh."

Shaikh said: "O Abdul Maseeh, here we stand now at the border of the Holy Haram near Makkah. Allah has forbidden polytheists from proceeding beyond this point. The Qur'aan says:

"The Mushrikeen are impure so allow them not near the Holy Mosque."

You desire to test yourself and your test is over and you know the answer. Do not enter beyond this point to Makkah, otherwise we shall have to object to your presence."

We left him there and departed for Makkah. When we stopped at Arafaat, we had the surprise of our life when we saw him once more searching the faces of people. When he saw us he was overcome with joy and he embraced the Shaikh who said to him:

"O Abdul Maseeh, tell us your story. What happened?"

He replied: "Do not call me Abdul Maseeh (slave of Messiah) but I am the slave and bondsman of Him who had sent the Messiah. When you left me I waited there and when another group of pilgrims arrived I put on ihram clothes pretending to be a Muslim but when I saw the Ka'bah, all other religions fled from my heart

and Islam entered. I washed myself and embraced Islam. From this morning I have been searching for you, and now I have found you."

Thereafter we three traveled together and stayed together until he passed away, among the Sufies as one of them. (Rowdh)

### **Story No. 55: (Episode)**

Hazrat Abu Saeed Khazzaz (RA) says: "I was in Makkah once. While walking past Bab Bani Shaiba I saw the corpse of a young boy. He had a very handsome face. As I stared at his face, he smiled and I heard him say: "O Abu Saeed, do you not know that the devoted lovers of Allah never die even though they may seem to do so. They are in fact alive, as their souls are transported to another world."

Hazrat Shaikh Abu Yaqoob Sanusi (RA) says: "Once in Makkah one of my mureeds came to me and said: "Respected Sir, I shall die tomorrow at the time of Zuhr. Take this gold sovereign. Use half of it for the diggers of my grave and the other half for my kafan.

The next day at the time of Zuhr, he entered the mosque, performed tawaaf and after a short while he passed away. When he was placed in his grave, his eyes opened and in surprise I said: "Are you alive again after death?" he replied: "I am alive and everyone of the devoted lovers of Allah is alive."

Among out elders, was Hazrat Hafiz Yousuf Saheb (RA) the son of Maulana Hafiz Muhammad Zamin Shaheed of Thanabhawan. He was a man of many unexplained miraculous incidents. Many stories are told about him among, which is the following; which I heard from my Uncle Maulana Mahmood Rampuri. One day before death he told Maulana Mahmood: "I am in possession of many secret plans and one day I shall show you one whereby without any effort you will remain seated in your house and still earn two hundred rupees per month. Ask me about it one day I shall show it to you." Maulana replied; Alright, I shall."

The Maulana continues the story saying: "I thought that one day we have more time then I shall ask about the plan. That same day at Asr salaah time in the mosque, he called me to him and just as salaah was about to begin, he said: "do not forget, you must ask me; because soon I shall go away." This surprised me because that was no time to discuss such a thing. On the next morning he wrote numerous letters to Deoband etc., to his friends and dictated others.

In almost all of them he wrote among other things 'Today I am going on a journey.' We all thought that he meant a journey to Bhopal where he often spent some time. No one else had the courage to ask him the truth of it. That same day after having performed Asr salaah, when we left the masjid; he remained behind, as was his custom. We had not gone far when someone came to call us saying that Hafiz saheb had passed away. In great confusion we returned and there we found him lying facing the Qibla; dressed in his lungi as was his custom and with his Kur'ta (shirt) placed under his head. May Allah have mercy on him. (Rowdh)

### **Story No. 56: (Episode)**

Hazrat Sa'eed bin Abi Arubah R.A says: "Hajjaj bin Yusuf Thaqafi; who is supposed to have been one of the most cruel rulers and governors once went for Haj. Along the way he stopped at a certain Manzil (stopping place) where he ordered that breakfast be served.

He sent his assistants to summon one of the local inhabitants to eat with him so that in conversation with him he could find out the true position there. The assistant went and on a mountain he saw a bedouin lying fast asleep. He struck him and forcibly removed him to the presence of Hajjaj. When they arrived, Hajjaj told

him: "Wash your hands and come to eat with me." The bedouin replied: "You invite me to eat, but already before you; that being has invited me who is much higher than you."

Hajjaj asked: "And who is he?"

The bedouin replied: "He is Allah who has invited me to fast; and I am fasting today."

Hajjaj asked: "Are you fasting in such heat?"

The bedouin replied: "Yes, I am fasting in preparation for that day which shall be even hotter than today"

Hajjaj said: "Break your fast and eat today. Tomorrow you may fast another day in its place."

The bedouin replied: "Well if you can guarantee that I shall be alive tomorrow than I shall do as you wish."

Hajjaj answered: "Who can possibly be sure of that?"

The bedouin said: "so why should I change something in cash for such a credit, of which there is no guarantee?"

Hajjaj said: "This food is delicious."

The bedouin said: "You are not the one who made it so delicious, nor is it the work of the cook. In fact it is only delicious because of good health."

'Food does not owe its delicious nature due to the talents of cooks; but the blessing of good health. For if my health is impaired, no tastes good; and if it is well, all food is wealth.'

### **Story No. 57: (episode)**

On another occasion when Hajjaj bin Yousuf went to perform Haj he saw a man in the tawaaf reciting 'Labbaik' loudly. He ordered that the man be brought before him and said to him: "From which people are you?"

He replied: "I belong to the Muslims"

Hajjaj said: "I am not asking about that. From which town are you?"

He replied: "I come from Yamen"

Hajjaj asked: "When you left Yamen, how was my brother Muhammad bin Yousuf?"

The man said: "He was nice and fat, wearing many kinds of clothing, roaming about much on horseback, sometimes inside the city and often outside."

Hajjaj said: "I am not asking you about that."

He asked: "what is it then you want to know?"

Hajjaj said: "How are his general habits?"

He retorted: "He is a greatly unjust person, obeying man and not Allah, sinning against Him."

Hajjaj said: "How can you say such bad and harsh thing about him, knowing our relationship?"

He replied: "The relationship between you and him cannot be as my relationship is with Allah. I have come here to visit His House, to affirm belief in His Nabi, to perform my obligation of Haj and to give obedience to His Deen."

"O Allah, to You is my refuge and in You do I seek refuge. Your help is near at hand and Your favors have been with us since time immemorial. Verily Your manner of dealing is best."

### **Story No. 58: (Episode)**

A saintly man says: "While performing tawaaf once, I saw girl carrying a very young child on her shoulder. The girl called out loudly: "O Noble Lord great thanks to You for Your great favor to me in times gone by." I asked her: "Pray, tell me what is that great favor that has passed between Allah and yourself?"

She replied: "We were once on a boat at sea, a great storm arose with hurricane winds blowing fiercely. With us there were many traders and as the boat sank they were all drowning except myself, this child and one dark-skinned man was hanging onto another. No one else was saved. We held onto the raft right through the night. When the light of dawn broke, the dark man saw me, and dragged himself through the water towards my raft.

When he came next to me he left his raft and held onto ours next to me. He uttered evil words intending evil acts with me, whereupon I said to Him: "Fear Allah. Do you not realize that terrible danger wherein we find ourselves, from which it is very difficult to be released? How can you think of sin at a moment like this?" he replied determinedly: "Stop to talk. Whatever I intend with you shall be done, no matter what happens." At that moment this child was asleep in my lap. Quietly I pinched him and he cried. Seeing the man's determination I said: 'Just wait a while until I have put this child to sleep. Whatever Allah had predetermined shall happen'. The man took the child from me by force and threw him into the sea. Seeing this I called out:

"O Allah, Who intervenes even between a man and his intentions. O Rab (Lord), do You intervene between this man and myself and save me. You alone have the power to separate and You have power over all things."

I swear by Allah, these words had hardly left my mouth when I saw huge monster raising its head from beneath the water. The monster got hold of him and swallowed him before it again disappeared under the water thus did Allah save me from this man. He alone has power over all and great indeed in His Glory.

Thereafter the waves of the sea pushed me along until I reached an island, where I landed. I said to myself that I would eat grass and drink water there for as long as Allah pleases. For four days I remained there. On the fifth day I saw a big boat passing near the island. I attract their attention. They saw me and three men came in a small boat and took me to the ship.

In the boat I was shocked to see this child also. This child that the dark skinned man had thrown into the sea. This was a great surprise to me and I fell upon the child, kissing him and holding him tightly to my breasts as

I exclaimed: 'this is my child, this is my beloved child.' They said: "Are you mad? Are you out of your senses?"

I replied: "I am neither mad nor out of my senses. I have a strange tale to tell." Then I told them the whole story.

When they had heard it they lowered their heads in confusion and disbelief and said: "You have told us an almost unbelievable story. Now we shall tell you a similar unbelievable incident.

We were sailing quite comfortably in this boat with the wind in our favor, when all of a sudden a huge monster came along side us with this child on its back. We heard a voice saying: 'If you do not take this child from the back of the monster, your ship shall be sunk.' One of us lifted off the monster back'. The monster disappeared under the water. Both your story and ours are amazing. And now we all promise that Allah shall not see us again in sin in the future. We repent for all our sins."

The girl continued: "How great is Allah, How Merciful He is, aware of the troubles of His slaves. Numerous are His favors and His servants from all their calamities." (Rowdh)

### **Story No. 59: (Episode)**

Hazrat Abu Amr Zujaji R.A says: "After I made the niyyah for Haj, I proceeded on my way to meet Hazrat Junaid Baghdadi (RA) He gave me a dir'ham . This I placed inside my waistband and left. I was surprised to find that wherever I went al my needs were seen to be complete without spending anything. This happened throughout the journey. When I returned after Haj I went to meet Hazrat Junaid (RA)again. He stretched forth his hand and said to me: "Give me back my dir'ham." I gave the dir'ham back to him- surprised that he knew that I still possessed it.

Then he asked: "How did you find this coin?" I replied: "Exceedingly good." (Rowdh)

### **Story No. 60: (Episode)**

Hazrat Shaikh Yusuf bin Hamdaan (RA) says: "I once traveled to Makkah from Basra, together with a group of poor pilgrims. Among these Haajis was a young man who proved to be a very righteous and saintly person; always busy with zikrullah and righteous works. It was a pleasure to be in his company. I became infatuated with him.

When we reached Madinah, he became ill; and we did not see him for a few days. One day we went to visit him. When we saw him, we became worried about his health and among ourselves it was resolved that a doctor should be consulted to diagnose the illness; and to treat him, that some kid of medicine may cure him. He heard us making this decision; and opened his eyes smiling and saying; "Respected brothers, friends; what a bad thing it is that agreement should be followed by disagreement and opposition. Is it not against Allah's will and desire that He choose for us one way; and we on the other hand prefer another?" we heard these words and felt ashamed of ourselves.

He looked at us and said: "If ever medicine is to be found for him; who has the illness of the love for Allah, from such a person; who has already been healed from such love, then seek medicine. Let it be known that these illness we see are in fact ways of attaining purity of body and forgiveness for sins. Illness causes us to remember the Hereafter."

Then he recited three couplets:

"My medicine is only in Allah's hands; He alone knows my disease."  
"Through having followed my desires; I persecute my soul unjustly."  
"When for an ailment I drink medicine; my disease only increases." (Rowdh)

### Story No. 61: (Episode)

One of the saints relates: "I was once in great sorrow and distress. My whole being was overcome with fear. In this distressed state, I took the road to Makkah; with no animal for conveyance, and without food.

For three days I walked thus in the desert. On the fourth day I felt such extreme thirst that death seemed very near. There I was in the desert and nowhere around could a tree be seen where I could sit down in some shade. Feeling the approach of death I sat down in the direction of the Qibla.

As I sat there, sleep overtook me and in a dream I saw a man coming towards me with his hands stretched out to me, saying: "Here take my hand." I stretched my hand and he shook hands with me. Then he spoke: "I have come to give you glad tidings; you shall perform Haj and return safe and sound, and you shall also visit the grave of Rasulullah (Sallaho Alaihe Wassallam)."

I asked: "Who are you?"

He replied: "I am Khidhar."

I said: "Pray for me."

He replied: "Recite these words three times."

"O You who are Most Gracious to His Creatures;

O You who knows the condition of His Creation;

O You who are Aware of His Creation; Be Gracious to me; O You who are Gracious; You who are All Knower; You who are Aware."

Then Hazrat Khidhar A.S. said: "This is a present to you-a medicine that will always suffice and be of benefit. Whenever you are in any trouble, recite this and your trouble will depart."

Having said this he disappeared. Just then a voice called out to me: "O Shaikh! O Shaikh." When I heard this I woke up and saw someone on a camel. He asked me: "Did you not see a certain young man around here?"

I replied: "No I did not see anyone like that."

He said: "A young man of ours has left home seven days ago. We heard that he went to perform Haj. But where are you going?"

I answered: "I go where Allah takes me."

He made his camel sit. Then he gave me two pieces of bread with sweetmeat in between and some water. That filled me. We traveled for one day and two nights. Then we met a group of people traveling together. When we asked them about the young man we found that he was with them. My companions went to look for him and a short while later he came back with the youth he said to him; "Son, it is through the blessing of this man that I have found you." Then I separated from them and followed the caravan. Not long after this I met

the same man who gave me something wrapped in a piece of paper. He kissed my hand and departed. Inside I found five sovereigns with which I hired a camel and ate of it during the pilgrimage. After Haj I also visited Rasulullah (Sallaho Alaihe Wassallam) grave in Madinah and then the grave of Hazrat Ibrahim A.S and whenever I met with any distress or difficulty I recited the duaa taught by hazrat Khidhar A.S. It proved to be very beneficial and for all this I am most grateful to Allah." (Rowdh)

### **Story No. 62: (Episode)**

A saint describes a lengthy story of his meeting with the hidden Hazrat Khidhar A.S. wherein Hazrat Khidhar A.S is reported to have said to him; "I perform my Fajr salaah in Makkah and then remain seated in the Hateem of the Ka'bah near Rukn-Shaami until sunrise. Then I perform Zuh'r in Madinah, AS'r salaah in Baytul-Muqad'das, in Jerusalem, Maghrib salaah in Mount Sinai and Esha salaah at the wall of Sikandar (Alexander)." (Rowdh)

### **Story No. 63: (Episode)**

Another saint relates this story: "Once I traveled with some friends from Aden. At night something struck me in my foot and then I could not walk further. I therefore sat down there on the shore, while my companions continued on their journey.

Having fasted the whole day I was hungry but had nothing with me to eat. I then decided to sleep. From nowhere two pieces of bread suddenly appeared in front of me and with it; a roasted bird. I took the bread and left the bird aside. As I did that a dark skinned man appeared with an iron rod in his hand saying: "Eat that". I ate the bread and a piece of the bird. The rest I wrapped in a cloth and placed under my head; then I slept. When I woke up I found the cloth as I had placed it, but the bread and the rest of the bird had vanished.

### **Story No. 64: (Episode)**

Another man relates: "while in Makkah I sat down one day with a group of righteous people. Among them was a saintly man of Hashimite descent whose appearance was like one in a deep trance. Later when he came out of the trance he asked: "Did you also see what I had just seen?"

We replied: "No, we saw nothing." He continued: "I have just seen a group of angels in Ihraam performing tawaaf." I asked them 'who are you?' and they replied: "We are angels." Thereupon I asked them: "How is your love for Allah?" to which they replied: "Our love is hidden, while yours is exposed." (Rowdh)

### **Story No. 65: (Episode)**

Hazrat Shaikh Abu Sulaymaan Daaraani (RA) reports: "I set forth in the direction of Makkah with the intention of performing Haj and Ziyaarat of Rasulullah (Sallaho Alaihe Wassallam). On the way I met a young man in the prime of hi youth who had the same intentions as mine. He was such a deeply religious person, that as long as our caravan went along, he kept busy reciting the Qur'aan, and whenever we stopped anywhere he performed salaah. And so he continued in salaah throughout the night. During the day he observed fast. This continued until we reached Makkah and there we separated.

At the moment of separation, I asked him: "Young man, tell me what has made you exert yourself so endlessly in Ibaadah?"

He replied: "O Hazrat Abu Sulaymaan R.A; I have seen in a dream one of the mansions of paradise, which like the others was built of bricks of silver and gold. So also is its top story. On top I saw two towers and



between these towers I saw a damsel who lives there. She was so beautiful that no eyes had ever seen such beauty and heavenly complexion; with such beautiful locks of hair hanging down in front. When she saw me, she smiled at me and when she smiled the whole of paradise lit up with the shine of her teeth; as she smiled. She said to me: "O young man exert yourself in Ibaadah for Allah's sake, so that I may become yours; and you become mine." At this my eyes opened and I awoke from my dream. This is my story; and now it has become an obsession with me to exert myself in Ibaadah, and whatever you have seen of me is merely my means of acquiring those bounties of paradise."

I asked him to pray for me. This he did and left. After this I thought things over carefully and said to myself: "If such is his exertion and striving in order to acquire one damsel of paradise, how much more should not be ones exertion to acquire the Lord, Master and Creator of those damsels of Paradise." (Rowdh)

### **Story No. 66: (Episode)**

Hazrat Zun Noon Misri R.A says: "I was traveling in the desert towards Makkah when I suffered great thirst and went to the tribe of Makhzoon. There I chance to see a very beautiful young girl singing by herself in pleasure. Hearing her and the words she sang filled me with surprise and I said to her: "Are you not ashamed to sing like this?"

She replied: "O Zun Noon, be quiet. Last night I drank a glass full of the wine of divine love in such extreme pleasure, that even now I am drunk with the love of my Lord."

I said to her: "You seem to be a very wise maiden. Give me some advice."

She answered: "O Zun Noon, be silent in this world and take from it for your sustenance only so much as would suffice to keep you alive. In paradise you will have the chance to see that being who never dies."

I asked her: "Is there any water here to drink?"

She answered: "Shall I show you the way to water?"

I thought she was going to direct me to a fountain or a well and I said: "yes, do show me!"

She replied: "There shall be four kinds of drinkers of water. The first group will be those who shall be given to drink by the Angels as Allah calls it;

Crystal-white, of a delicious taste to those who drink. (Surah Saffaat-46)

The second group is those whom Radhwaan, the keeper of paradise shall give to drink, as Allah calls it Tasneem:

With it will be a mixture of Tasneem. (Surah Al Mutaaffifeen)

And the third group are those whom Allah Himself shall give to drink as he says:

"And their Lord will give to them to drink of a wine pure and holy. (Surah Dahr-21)

She continued: "O Zun Noon, do not ever tell your secrets to anyone in this world save Allah. In the Hereafter Allah Himself shall give you to drink."

Note: although four kinds of drinkers were to be mentioned; only three kinds were discussed. Perhaps the fourth group, to whom reference is made, are those who shall be given water by young boys as the Qur'aan says:

"Round about them will (serve) youths of perpetual (freshness) with goblets, beakers and cups filled out of clear flowing fountains. (Surah Waaqiya-17/19) (Rowdh)

### **Story No. 67: (Episode)**

(a) Some people once gathered at the house of Hazrat Umar (RA) A slave girl passed and someone remarked that she belonged to him. Thereupon Hazrat Umar R.A replied: "No she does not belong to Umar and she is not permissible for him. She belongs to the public treasure. For me only these things are permissible from the treasury; one set of clothing for summer and one for winter; that which is required to perform Haj or Umrah and such maintenance for daily needs that would suffice for a man not poor and not rich."

(b) Hazrat Aslam R.A, the slave of Hazrat Umar R.A says: "One day we came to know that Hazrat Umar (RA) had a desire to eat fresh fish. Hazrat Yarfa (RA), his slave mounted a camel and traveled to the sea to buy fish. On the way back he hurried in order to present the fish in its fresh state to the Khalifa. The camel sweated profusely, so Hazrat Yarfa (RA) washed and dried it thoroughly so that no one could see how hard he rode the animal.

When he gave the fish to the Hazrat Khalifa, Umar R.A said: "Come let us see your camel." Hazrat Umar (RA) inspected the animal and saw some sweat behind the one ear. Then he said: "I see you have forgotten to wash behind the ears! In order to satisfy the taste and desire of one man you have tortured this animal. By Allah, Umar shall never taste this fish."

(c) Hazrat Abdullah bin Aamir (RA) says: "I went on Haj with Hazrat Umar R.A He did not have a tent in which to stay nor a shelter under which to sit. He merely spread out a piece of cloth or a skin under a tree and sat down in its shade. (Taarikhul Khulafa)

### **Story No. 68: (Episode)**

Hazrat Fudhail bin Ayaz R.A was a famous saint. It is said about him that when he was on the plain of Arafaat and when every one was busy in communion with Allah and earnestly praying to him, Fudhail was very heart sore and crying bitterly, just as a woman would cry over her small infant child who had died and is burning in fire. Sat the time of sunset he lifted his face up to heaven and said: "O Lord, even though You may have forgiven me, still will I cry over my great ill fortune and my bad condition." (Ihya Uloomud Deen)

In his muhadharaat, Hazrat Ibn Arabi (RA) also mentions this story and added that at Arafaat Hazrat Mutraf (RA) used to say: "O Allah, do not deprive them all of Thy mercies, merely for the face that I am with them." Hazrat Bakr bin Abdullah (RA) said: "what a noble place this Arafaat would be, and what a wonderful place it would be for those present to receive Allah's pleasure, if I was not present here."

### **Story No. 69: (Episode)**

Hazrat Rabee bin Sulaymaan R.A says: "I once went for Fajr together with my brother and a group of other pilgrims. On reaching Kufa. I went into the town to buy some of the necessities required for the journey. On the way in a desolate spot I saw a woman dressed like one of the poor, cutting pieces of meat from a dead mule lying on the ground: having a natural death. She placed the meat in a basket.

I saw all this; and it grieved me to think that possibly this woman was taking meat from a dead animal to feed others. Therefore I felt that I could never remain silent having seen such a thing. I followed her in such a manner that she did not know of my presence.

In the town she came to a big house which had a very big door. There she had knocked, and after she had identified herself; four young girls came to open the door. She went inside and placed the basket in front of the children. The girls by this time were crying, and one could see that they were passing through a state of great want and misfortune. While I listened at the door, I heard the mother say: "Take this and cook it for yourself to eat; and thank Allah; Verily Allah is He Who has power over all; and He has power to turn men's hearts."

The girls cut the meat, grilled it and began eating. From where I stood I felt such anguish that I shouted; "O you servants of Allah, do not eat it; for Allah's sake!" she shouted back to me; 'Who are you?' I answered: "I am stranger around here."

She said: "O stranger, what do you desire from us? We, ourselves are in a bad state and imprisoned by our predestined fate. For three years now we have had no helper and no earthly maintainer. What do You want from us?"

I said: "in no religion is it permissible for anyone to eat dead animals; except among some Zoroastrians (fire-worshippers)."

She replied: "we belong to a family of Rasulullah (Sallaho Alaihe Wassallam). The father of my daughters was a noble Sayyid. It was his great desire to get his daughters married among me of his own class and rank. Unfortunately before he could do this, he passed away. And soon what he left for us was exhausted. We know that it is not possible to eat from the carcass of dead animals, but at a time when circumstances force one to do so; it is permissible. For four days we had nothing to eat."

When I heard her story I was move to tears and, greatly distressed, I returned from there. When I met my brother again I said to him: "Brother, I have now, no more the intention of proceeding for Haj." Hearing these words from me, my brother did his best to persuade me to carry on. He expounded on the virtues of Haj and told me that a Haji returns as a newborn babe. I told him not to waste more time in trying to make me alter my decision, and took my ihraam clothes and all my goods plus sic hundred dir'hams, and bought with it flour for two hundred dir'hams; and clothes for another hundred; and sent all that to the house of the girls, having first hidden the rest of the money in the flour.

Wen the mother received it she praised Allah greatly and said to me; 'May Allah forgive all your previous and future sins; May Allah give you the reward of a Haj and grant you a high place in paradise; May Allah give you a good return for this which you have given us-a return that will become known to you.'

The eldest girl said: "May Allah reward you doubly and forgive your sins." The second one said: 'May Allah grant you so much more than what you have given us.' The third one said: 'May Allah raise you up on the day of Qiyaamah with our grandfather Rasulullah (Sallaho Alaihe Wassallam). The youngest said: "O Allah the One that has favored us. You favor him abundantly soon; and forgive his previous and future sins.'

Hazrat Rabee (RA) continues the story: "the Hajis left and I remained in kufa. When they returned after Haj, I went to welcome them, hoping to let them make duaa for me. Perhaps Allah would accept someone's duaa of my behalf. When a group came into sight I felt a bit of remorse; for having missed Haj; and in this sadness some tears fell from my eyes. When I met them I said; "May Allah accept your Ha and reward you for what

you have spent." One of them said to me: "Why do you say that?" what kind of prayer is this?" I replied: "It is the well wishing duaa for one who has been deprived of the blessing of being present at his door." He replied: "What surprising words; how can you now deny having been there?" "Were you not present with us at Arafaat; You were indeed among us as we threw stones at Jamaraat; You performed tawaaf with us" I thought; 'This must be Allah's grace.'

While waiting there the Hajis from my own town arrived, and said to one of them: "May Allah accept your Haj and reward you for your exerting yourself and spending in His way." He too spoke me having been present at Arafaat, having been at Mina and was surprised now at my denial of that. One of them came forward and said: "Brother, but why do you deny?" You were indeed with us in Makkah and Madinah!" at Madinah when we came through Baab Jibra'il, you gave this bag to me as a result of the great crowd around us. On it was written

Whoever deals with us; shall profit."  
'Here take your money bag.'

Hazrat Rabee (RA) says: "I swear by Allah that I had never seen the money bag in my life. Anyway greatly amazed, I took it home with me. Having performed Esha salaah and the normal nightly wazeefas, I lay awake wandering about this strange story about me having been in pilgrimage while I knew that I had not been there for Haj. At this thought I fell asleep in a dream I saw Rasulullah (Sallaho Alaihe Wassallam). I greeted him and kissed his hand. With a radiant smile he answered my salaam and said to me;

"O Rabee! How many more witnesses do you require before you believe that you have performed Haj? Yet you believe not.

Listen! When through the kindness of your heart, you postponed your Haj and instead gave charity to a lady from among my children' and when you also gave your provisions to them, I prayed to Allah to grant you a reward which shall be better and more profitable in return. Thereupon Allah caused an angel to appear in your form and commanded the angel to perform haj on your behalf annually and forever; and in the world Allah had granted you a reward of six hundred sovereigns in place of the six hundred dirhams you have spent. Whosoever deals with us; shall profit."

When I woke up from this dream I opened the bag and behold, I found therein six hundred gold sovereigns.  
(Rush-Fatus Sawee)

### **Story No. 70: (Episode)**

Hazrat Sayyid Samhudi R.A tells another story of this type. He says that Hazrat Abdullah bin Mubaarak (RA) used to perform Haj one year and go for jihaad the other year. Hazrat Abdullah (RA) relates:

"One year when it was my year for Haj, I took five hundred dinars and took the road to Makkah. At Kufa I stopped and went to the camel market with the intention of buying a camel. On the other side I saw a dead duck. A woman sitting there. She picked up the duck and started cleaning it by plucking its feathers. Seeing this I approached her and asked her: "What are you doing dear woman?" she replied: "why do you inquire about such things which do not concern you?" this set me thinking. However I insisted on an answer. Then she said: "Your persistence has forced me to open my heart. I am a lady from among the Sayyids- the family of Rasulullah (Sallaho Alaihe Wassallam). I have four young daughters whose father passed away. This is now the fourth day that we have not even tasted a thing and in such dire need are we that the eating of dead animals has become permissible. I am taking this dead duck to feed my daughters."

Hazrat Abdullah bin Mubaarak R.A says: "Her story filled me with sorrow. I told her to stretch forth her hand and in it I placed five hundred dinars. She took it and went home, while I postponed my intention for Haj and returned home. After Haj I was so amazed that whenever I met any of the returning Hajis and wished them a 'Haj maqbool' they would wish me the same. Then, when I said anything further, they would remind me about having met me at such and such a place. I could not understand this. That night I saw a dream, wherein Rasulullah (Sallaho Alaihe Wassallam) said to me: "O son of Mubaarak, there is no need to be astonished. You have assisted distressed one from among my children, whereupon I begged Allah to appoint one such angel to perform Haj in your form and on your behalf until Qiyaamah and now you have a choice. You may perform Haj or you may leave it." (Rushfa)

Having now mentioned about stories from the lives and Haj of the righteous saintly ones, I wish to end this chapter. There are many more to relate, and so much more to tell because in these fourteen hundred years of our history so many wonderful things have happened to the truly beloved one's of Allah and so many more are the incidents that happen daily with these sincere ones. I have chosen to stop after quoting seventy incidents only, because in the hadith too the number seventy is described as many.

Let it be known that when reading or listening to such incidents three things are important.

- 1) In these stories the incidents are mostly based upon mystical love for the Divine Being. The laws, regulations, prescriptions and prohibitions in such cases are different from the general laws to which we all are subject. The expression of such love is not governed by generally accepted principles and cannot be acquired by learning and teaching, but only by falling in such love for 'Love alone teaches the ways of love.' One only has to strive and endeavor to acquire it and thereafter it becomes easy whereby every difficulty disappears. And whatever is easy for the lover is indeed an insurmountable obstacle for others. That which is pleasure for them brings destruction to the un-initiated. Those caught up in this great ocean drive the utmost ecstasy therefrom. For this reason one should look at these stories with the mirror of love prescribed for it to understand the real significance. And as long one has not himself become part and parcel of such an ocean and its people. One should not use these stories as the basis of an argument to prove anything. Neither should the truth of these stories be denied. In his Ihya Imaam Ghazali writes: "Whoever had drunk the cup of love becomes intoxicated and words uttered at such time are open to wider interpretations (Not confined to literal meaning). And when the intoxication is over he realizes that whatever was said; points to the state of ecstasy wherein he was, and is not to be taken literally. These people drive ecstatic pleasure from such conditions and should not rely on such uttering." (Ihya)
- 2) Secondly, these stories mostly show total reliance on Allah, which is above and beyond us, and can hardly be properly believed or understood by the uninitiated ones. These people have reached the highest point of tawakkul (reliance). Such rank is desirable and everyone should try and reach it or at least hope for it. However, no one should try to enter into the fold of such tawakkul, by forsaking the need for food and worldly means etc, until such time as he has developed and reach such rank. When Hazrat Abdur Rahman bin Yahya (RA) was asked what is tawakkul, he replied: "it means that when you have stretched your hand towards a large serpent and he swallows the whole hand, then still you should fear none save Allah. The questioner says that he went to the house of Hazrat Bayazid (RA) in order to ask him the same question- the reality of tawakkul. He found the door closed and knocked. From inside Hazrat Bayazid (RA) shouted (without having heard the question or having seen the questioner): "Are you not satisfied with Abdur Rahman's reply that you now have to ask me the same?"

The questioner said: "Kindly open the door."

Hazrat Bayazid R.A replied: "I shall not open because this time you did not come to visit but merely to ask a question. You have already found your answer." The questioner returned after a year and having knocked at the door was quickly admitted and this time Hazrat Bayazid R.A said: "Now you have come to meet me." (Rowdh)

Hazrat Mulla Ali Quari R.A writes in his commentary on Mishkaat: "It is not contrary to tawakkul to carry means and even when a person discards all means and solely depend on Allah, then too it is not wrong even if that person is steadfast and righteous that he does not become distressed at his lack or absence of means and has trained his mind that none enter it save Allah on whom to rely. Those writers who have condemned the one who discards means and rely solely on tawakkul have done so because people have not been using tawakkul properly, and have thus inconvenienced others, looking to them for help. (Mirqaat vol 3)

Rasulullah (Sallaho Alaihe Wassallam) once said: "If you rely on Allah as you should with all its due rights, He shall grant you sustenance as He grants it to the birds leaving their nests hungry in the morning returning with full stomachs at night."

Rasulullah (Sallaho Alaihe Wassallam) also said: "whoever turns to Allah completely, him shall Allah grant all his needs and grant sustenance from where he never expected." Rasulullah (Sallaho Alaihe Wassallam) also said: "whoever desires to become the most independent of men, should have as much reliance on Allah as he has on the wealth he possesses."

A proper idea of tawakkul can be had from the following two stories which are well known in Hadith. Firstly, when the Battle of Tabook had to be fought and contributions asked for to prepare the army, Hazrat Abu Bakr (RA) brought all that he had at home and placed it before Rasulullah (Sallaho Alaihe Wassallam) who accepted all. Rasulullah (Sallaho Alaihe Wassallam) asked: "What have you left at home?" he replied: "For them I left Allah and His Rasul."

Secondly, a man came to Rasulullah (Sallaho Alaihe Wassallam) and brought a piece of gold of the size of an egg and asked: "O Rasul of Allah, I have found this piece of gold and I give it as charity in Allah's path. Apart from this I have nothing." Rasulullah (Sallaho Alaihe Wassallam) turned away from him but the man was persistent and repeated his offer twice, thrice then Rasulullah (Sallaho Alaihe Wassallam) took the gold from him and threw it so hard that had it struck him he would have been hurt. Then Rasulullah (Sallaho Alaihe Wassallam) said: "there are some people, who give all their wealth in Allah's way and then stretch out their hands begging alms from others."

We see that in none case Rasulullah (Sallaho Alaihe Wassallam) accepted all from Hazrat Abu Bakr (RA) and in the other he was displeased. It shows the degree of tawakkul Rasulullah (Sallaho Alaihe Wassallam) saw in the two; and the difference between men.

In this respect our own elders have set very good examples. Our respected and honored Hazrat Shah Wali'ullah (RA) has in his book described his vision. He writes; "Once I asked Rasulullah (Sallaho Alaihe Wassallam) a spiritual question as to what is more virtuous; tawakkul- without any means- or its opposite. From Rasulullah (Sallaho Alaihe Wassallam) some spiritual condition emanated towards me and I found my heart turned away from all means, children etc. soon afterwards this feeling passed away and I found myself turned towards this feeling passed away and I found myself turned towards means-asbaab-and my soul turned from all means; depending only on Allah." (Durre Thameen)



Rasulullah (Sallaho Alaihe Wassallam) said: "The real rich man is not he who is rich in wealth; but he who is rich in heart." Hazrat Imaam Ghazali (RA) writes: "Tawakkul has three degrees. The first degree may be likened to a person having to appear in court. He appoints a clever, experienced lawyer to fight on his behalf and depends on the lawyer to do every thing for him. This type of tawakkul soon passes and does not serve at all times. The second degree is higher in rank than the first. It may be likened to a small child's relationship with his mother. Such a child depends on her for everything, and whenever any problem arises he calls on her.

It was to these two degrees that Hazrat Sah'l (RA) referred when he was asked: "What is the lowest degree of tawakkul?" To this he replied: "To do away with all hope," and when the questioner asked for the middle degree, he replied: "To forego your right." When asked what is the highest degree, he replied: "Only such people can understand the third degree who had already attained the second stage."

Hazrat Imaam Ghazaali R.A wrote the highest degree of tawakkul is to become like the corpse under the hands of the person who washes it before burial. Such corpse makes no movement of its own. When one's relationship with Allah reaches this stage, it does not even become necessary to beg anything of Allah because Allah Himself sees to all one's needs without one having to ask: just as the person performing ghusl of the dead sees to the needs for the dead one. (Ih'ya)

At this stage we have an anomaly which is that Rasulullah (Sallaho Alaihe Wassallam) himself always prepared his means (asbaab). The answer to this is that Rasulullah (Sallaho Alaihe Wassallam) chose that himself because he was the exemplar of this ummat. Had he chosen the third and highest degree of tawakkul, it would have been very hard for his ummat to emulate him. We all know that he was always very considerate wishing to make matters as easy as possible for them.

Hazrat Aa'isha (RA) reports: "Rasulullah (Sallaho Alaihe Wassallam) (occasionally) did not perform the dhuhaa (chasht) salaah while I did." It is a fact that very often Rasulullah (Sallaho Alaihe Wassallam), in spite of his great desire to perform certain righteous deeds, occasionally did not do so for fear that it would become obligatory on the ummat. (Abu Dawood)

So in actual fact Hazrat Aa'isha (RA) meant that Rasulullah (Sallaho Alaihe Wassallam) did not perform it so diligently and with such regularity as she did. It does not mean that he never performed dhuhaa salaah because it is reported in so many ahaadith that he did. However if he did perform it with regularity, it would have become incumbent on the whole ummat. The same is the case with taraweeh salaah. Here Rasulullah (Sallaho Alaihe Wassallam) performed it for a few nights in Ramadhaan. During this time the Companions became tremendously interested and enthusiastic about it joining him in large numbers. Then he stopped it and did not come out to lead them. The Companions were of the opinion that he must have fallen asleep and therefore made certain sounds normally used to awaken someone. He came out to them and said: "I have seen your movements and through Allah's grace I have not been neglectful this night. However, let it be known that nothing prevented me from coming out and leading you in prayer save that I feared it would become fardh upon you. If that happens you will find it difficult to carry out properly." (Mishkaat & Abu Dawood)

And since Rasulullah (Sallaho Alaihe Wassallam) at times intentionally refrained from doing that which is most virtuous and instead preferred that which is only permissible, though second best, it becomes clear that for Rasulullah (Sallaho Alaihe Wassallam), the action he chose is the one in which



lay the most reward for him. So in actual fact the deed which is supposed not to be the best as far as reward is concerned (rukhsat) is the one in which was the most reward for him.

Hazrat Abdullah bin Umar R.A reports that he had heard that when a person performs salaah while sitting down he receives only half the reward for a salaah performed in a standing position. He says: "Once I went to visit Rasulallah (Sallaho Alaihe Wassallam) and found him performing salaah while sitting down. I sat down with my hand on my head and when Rasulallah (Sallaho Alaihe Wassallam) had finished his salaah, he said to me: "And what is your trouble, O son of Umar?" I replied: "O Rasulallah (Sallaho Alaihe Wassallam), I have heard that the reward for performing salaah while sitting is only half of that of a salaah while standing; and here I have seen you performing salaah sitting down." Rasulallah (Sallaho Alaihe Wassallam) said: "What you have heard is indeed true, but note that I am not like you people,"-al Hadith-The meaning of Rasulallah (Sallaho Alaihe Wassallam)'s reply is that it would be half reward for you: but not for me. In other words Rasulallah (Sallaho Alaihe Wassallam) receives the full reward. This difference between persons does not only exist between the Rasul (Sallaho Alaihe Wassallam) and this ummat.

We see a similar difference between the ulama and the Mashaa'ikh of Tariqat, i.e. the mystic Sufis, where the rank of the ulama is higher than the Mashaa'ikh. According to a Hadith it is stated that when one person presents a gift to another in the presence of others, that gift becomes the joint property of all present there.

Once a saintly shaikh was presented with a gift, while in the company of others. Someone from among the audience jokingly reminded him of this Hadith; saying; 'Gifts become joint property.' The Shaikh replied: "It was in order to avoid from any form of shirk (setting partners) that for so many days I have exerted myself so diligently. I am not interested in sharing this gift. It is yours." When that man could not lift it, the shaikh sent it with a servant to that person's house.

When Hazrat Imaam Abu Yusuf (RA), the great Hanafi jurist once was presented with a gift in the presence of others: someone called out: "Presents become joint property." The Imaam replied: "The present is not the type that is referred to in the Hadith."

Then he had the gift taken to his home. It is not our intention to discuss the Hadith and its meaning here, for this is not the place for it. However here we see one Hadith with two vastly different explanations according to their differences in rank and positions. The ulama have stated that both handled the cases correctly and properly. If for example Hazrat Imaam Abu Yusuf R.A had shared the present it would become his maz'hab to do so, and in that case would have been an ordeal for his followers. The writer of Rowdh says: "It has always been the custom of the Nabis and saints to prepare themselves in those things wherein lies the best benefit and which avoid most disadvantages, but in spite of this no one should criticize those who prefer abstinence and depended solely on Allah.

Rasulallah (Sallaho Alaihe Wassallam), himself is the guide and leader of this Shari'ah. It was necessary for him to guide in the easiest manner possible like the leader of a caravan whose duty it is to lead the caravan members along the best, shortest and easiest road. If however, he should lead them along a path that proves to be hard, arduous and insurmountable for the majority of the caravan, then he will not be considered to be sympathetic and merciful to them. And about Rasulallah (Sallaho Alaihe Wassallam) the Qur'aan says:

"Now has come unto you a Rasul from amongst yourself; it grieves him that you should perish; Ardently anxious is he over you; to the Believers is he most kind and Merciful (Surah Towbah-128/129)

Now if on the other hand some of the caravan members because of their own accord, choose to go along the difficult path they may do so, and the leader will not be able to stop them." (Rowdh)

This is also the reason why Rasulullah (Sallaho Alaihe Wassallam) prohibited the Imaams from prolonging the salaah, and in fact scolded them for doing so. He said: "Whoever becomes an Imaam should keep his salaah light and short, and when performing salaah on his own may prolong it for as long as he wishes.

- 3) The third point to bear in mind from these stories is the fact that in many of these stories we read about people accepting upon themselves unnecessary hardship and difficulty which at times is almost tantamount to self destruction and not permissible in shariat. First of all it should be borne in mind that these stories and incidents are actually a form of spiritual medicine. These are cases where a trained physician has to administer or prescribe poisonous medicine, but in such cases this medicine is the most suitable or even necessary. In any case it would be wrong and dangerous to use such medicine except under the care of a doctor and according to his prescription.

Similarly in these stories we find people who had used these bitter and seemingly unsuitable medicines. To criticize them or condemn them is to show one's own ignorance about this special art of spiritual healing. In fact for one who is a doctor, in this field or who has not acquired the advice of one who is a doctor, these stories appear to be against the Shariat and not permissible at all. This is wrong. We should also bear in mind that it is not haraam in all cases to destroy oneself. When it is being done for the sake of our Deen it is not only permissible but at times even becomes compulsory.

Rasulullah (Sallaho Alaihe Wassallam) said: "Allah is indeed very pleased with two people; The first one is that person who lies under a warm blanket with his beloved wife, and then suddenly with the same joy and pleasure departs from there to stand in salaah before the Lord. Allah boasts to the angels about him. The second person is he who goes to and in jihaad for Allah's sake. On the battlefield the army is defeated all flee. Then one man out of his fear for Allah, returns and he alone fights the enemy till he becomes a martyr.

About him Allah says: "Look at this, my servants; who, for the blessings of my favor and for fear of my displeasure has returned to fight till even his blood does flow" (Mishkaat). Here we see a person returning all alone to face a conquering army. It is only too clear that he returns to be for his ideals. When a whole army had been defeated and fled, how much can one man do against the conquerors? Allah praises him, although he had thrown himself to destruction. In another Hadith Rasulullah (Sallaho Alaihe Wassallam) said: "Among the lives of men the best life is the life of that person who, sitting on his horse, reins in hand, rides in the way of Allah. Wherever he hears of any trouble he speeds in that direction searching for battle and death. Wherever he imagines it to be; there he reaches." (Mishkaat)

When these people throw themselves into danger we find it most difficult to criticize them or to object against their actions; especially so because Rasulullah (Sallaho Alaihe Wassallam) said: "The real Mujaahid is he who strives against himself"; (Mishkaat); and also; "The real Mujaahid is he who strives against his own desire." (At'tasharruf) For this reason this form of Jihaad is called the 'Jihaadul Akbar'; the great jihaad, among the Sufis. Rasulullah (Sallaho Alaihe Wassallam), himself used this

term. Hazrat Allama Shaami (RA) says: "The virtues of Jihaad are numerous; very largely because her a person sacrifices his most beloved and precious possession..... His life. In order to gain Allah's pleasure he overloads himself with great obstacles, yet there is something even more difficult than in Jihaad; and that is to force one's nafs-self-towards the obedience of Allah and to keep it away from following vain desires and sinning against his will. Hence, for this Rasulullah (Sallaho Alaihe Wassallam) said once; on return from a battle:

"We have now returned from the minor jihaad to the major jihaad" i.e, toward fighting against ourselves.

Hazrat Jabir (RA) reports that some people, returning from battle; came to Rasulullah (Sallaho Alaihe Wassallam) and he said to them: "Your arrival is very meritorious; as it is an arrival to return from the minor jihaad to the major jihaad."-i.e. You have now returned to fight and strive against your own passions and desires. (At'tasharruf, vol 2.) So we see that these people exposed themselves to obstacles and difficulties. They are not to be criticized. The cause is a meritorious one, because when one strives to conquer and subdue an enemy he deserves reward and praise; and not condemnation. Rasulullah (Sallaho Alaihe Wassallam) said: "Your greatest enemy is your own nafs;-self-which resides between your two flanks." This is the enemy that has to be subdued, and when a person with this intention; of his own accord and choice remains hungry and thirsty, exposes himself to danger and undergoes ordeals, it is something exceptionally praiseworthy as long as this does not prevent important religious duties from being carried out.

And now I make duaa: "May Allah in His infinite Mercy cause some of the bounties and blessings to reach the humble writer of these words-and its publishers-for it is not impossible at all that such blessings reach unto whomever He pleases."

This booklet was written during my stay in Nizamuddin in Shawaal 1366 Hijri. Thereafter it occurred to me to add the section including the various stories. When I returned to Saharanpur. For months I did not even find time to look at what had been written; due to the tremendous pressure of work. Finally towards the end of Rabi'ath Thaani, I managed to find some time to complete it; and at last today, Friday the fourteenth of Jamaadil'Ula, 1367 Hijri, I have come to the end of this book.

It is my last and earnest wish that readers should remember me in their duaa at special times, and that whenever they remember me, they should pray for me- A similar request is made by the publishers.

"And our last call shall be; Praise be to Allah the Lord of all the worlds."

"And may Allah's choicest blessings and peace be upon the most virtuous of all Rasuls; and upon his family, and his Companions and his followers till the day of Qiyaamah. We beg this O Allah, through Our Mercy; O You Most Merciful One."

Mohammed Zakariyya Kandhalwi (RA)  
Mazaher-ul-Ulum, Saharanpur  
29 Zilhaj 1348 Hijri.